

# ANCIENT CHRISTIAN WRITERS

THE WORKS OF THE FATHERS IN TRANSLATION

EDITED BY

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and

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No. 31



CASSIDORUS  
EXPLANATION  
OF THE PSALMS



TRANSLATED AND EDITED

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VOLUME I  
PSALMS 1-50  
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# INTRODUCTION

## I

The life of Flavian Magnus Bartholomaeus Senator, which extended from about 415 to 511 or so, divides itself into two parts, his career in political administration and senator studies being followed by a religious vocation in the late 450s which induced him to devote himself wholly to the service of the Christian Church. His family tradition had fostered in him an ambition for public service. His father, after holding lesser offices under Odoacer, the first barbarian king of Italy, became governor of Sicily and subsequently provincial prefect under Odoacer's successor King Theoderic.<sup>1</sup>

Theoderic (449-526), though an Arian Goth and therefore of the Arian persuasion, governed Catholic Italy in peace and harmony for a quarter of a century, years during which Flavian was advanced to the chief administrative post of government as *magister officiorum*. But in 500 the restoration of ecclesiastical harmony between Byzantium, under its new emperor Justin, and the see of Rome led Theoderic to fear that the ecclesiastical and political order in Italy might be threatened by interference from Constantinople. When Flavian defended the respected patriarch Athanas against the charge that he was conspiring with the eastern emperor, and Flavian himself was arrested and executed in 514,<sup>2</sup> this was an indication that the religious harmony prevailing in Italy was under some strain. The young Carolus had already held the office of *quaestor* and retired by 514, and his refusal to implicate himself in this confrontation between Athanas and Flavian on the one side and the royal palace on the other allowed him to gain the position of *magister officiorum* in succession to Flavian in 515-7. In this supreme administrative role in the Ravenna court, he was

responsible for imperial decrees and royal correspondence, which he later gathered and published in the *verborum habita* of *Uinse* (1014).<sup>1</sup> His secular career continued to prosper after Theoderic's death; he became governor of Italy as postorian prefect under Theoderic's grandson Astabario in 525-6.<sup>2</sup> During his tenure of this office, however, Belisarius, general of the new emperor Justinian, embarked on the conquest of the Ostrogothic kingdom by occupying Sicily in 525, and Naples and Rome in 526. Belisarius finally seized the capital Ravenna in 526. It was during these five years that Cassiodorus decided to transfer his allegiance from the secular world to total participation in Church affairs, a decision recalled in the initial words of the *Prologus* to this *Explanation of the Psalms*.

During his earlier career, Cassiodorus had written panegyrics of personages of the royal household under the title of *Verborum habita* on the history of the Goths up to the year 310 which have been lost but which are summarized in the *Gotica* of Jordanes; and a brief summary of Roman history called *Chronica*.<sup>3</sup> This body of writing reflects not merely his earlier secular as opposed to his later religious education, but also his exposure to persons the king and his Ostrogothic companions in a favourable light to their Italian subjects, and to maintain harmonious relations between the two ethnic communities living side by side in Italy.

It should not, however, be imagined that before 526 Cassiodorus was wholly indifferent to the life of the Christian Church. Already in 525-6 he had attempted, with the support of Pope Agapetus, to establish at Rome a centre of Christian learning which would "train the tongue of the faithful in chance and eloquent speech" and thus diffuse orthodox Christian teaching in the face of unbelievers and heretical sects.<sup>4</sup> This plan, however, came to nothing, probably owing to the death of Agapetus in 526.

On completion of the publication of the *Verborum habita*, Cassiodorus appended to these twelve books a treatise on the soul,<sup>5</sup> philosophical in its schematic enquiry yet theologically orthodox in its tenets, basing itself on the authority of Scripture and on Augustine in particular among the western Fathers. The twelve chapters investigate the nature, the substance, the shape, the moral virtues, the natural powers, the origin, and the location of the soul, and its destiny after physical death. The *De anima* can thus be classified as a bridge be-

even Cassiodorus' monastic and his religious studies. It was after completing this, shortly after retiring from public life at Ravenna, that he embarked upon his devoted study of the psalms, the traditional starting-point in the Scriptures for deeper study of Christian belief.

Cassiodorus' movements during the 540s remain uncertain. After the fall of Ravenna to Belisarius in 548, he may have journeyed directly to Constantinople in the company of the emperor's general and the captive king Witigis, and remained there until 552. Alternatively, he may have retired to southern Italy, either to his ancestral estate at Scyllacium (Spullace) in Calabria, or perhaps to Rome. He may have studied in one or in both of these locations between 548 and 552, and then journeyed with Pope Vigilius to Constantinople. On his journey he would have studied the treatise of Athanasius on music in a library at Rome, and this could have been in the 540s, for his *Expositio psalterium* which was composed then suggests that he was studying musical theory in order his explanations of certain psalms.<sup>1</sup> But he was certainly in Constantinople by 552-3 in the retinue of Vigilius, for he is cited as religious adviser and fellow worker by that pope in the letter which evidences one of the papal retinues, Rusticus and Sebastianus, for opposing the pope's support of Justinian in the controversy of the Three Chapters. As the bishop of Scyllacium, Zacharias, was also in the papal retinue, it is tempting to suggest that all three had journeyed to Constantinople together, arriving in January 552.<sup>2</sup> But whether at Constantinople alone or alternatively in southern Italy and the eastern capital, Cassiodorus devoted the 540s and the early 550s to the concentrated study of the psalms and to the publication of his lengthy treatise on them.

In 552 or a little later, Cassiodorus returned from Constantinople to Italy, and proceeded to establish a double monastery on his estate at Scyllacium, the *Viribum* for exiles on his *Moschis*, and a hermitage for contemplatives on his *Cassidibus*.<sup>3</sup> He had earlier published a poetic description of the area in his *Mosai*, and later in his *Expositio* he offers further details of the two others.<sup>4</sup> Similar monastic establishments were being established elsewhere in Italy at this time. It is particularly surprising that Cassiodorus makes no mention of Benedict's monastery, which had been founded a generation earlier; there is no evidence for his having adopted elements of the Benedictine rule, nor indeed for any connection with Mount Cassino. Such indica-

tions as we have suggest a fluid and experimental regime, loosely based on the outline of Christian life which he read in Augustine's *De sermone Ciceroniano*, with some respectful regard for the principle of monastic life laid down by John Cassian.<sup>17</sup> The degree to which Cassiodorus himself participated in this monastic life is disputed. The Conclusion, which he attaches to his commentary on Psalms (c. 560) has been cited to claim that he took the monach, but this interpretation of the passage has been rightly challenged, for he never describes his own position there as part of the community.<sup>18</sup>

The early years after the foundation of the monastery are the period during which Cassiodorus composed his best-known work, in four books, the *Institutiones* (discourses or encyclicum discursuum).<sup>19</sup> The first book offers a syllabus of sacred reading, with a systematic survey of the books of the bible with recommended patristic commentaries; these are followed by a compendium of Christian treaties and practical advice on how to tackle this reading. The second book outlines a course of study in the seven liberal arts, a knowledge of which he视as essential for the proper understanding of the Christian texts prescribed in the first book. In this sense the second book is to be read as an appendix to the first, and we can regard the relationship between the whole of the *Institutiones* and the *Exposition of the Psalms* as that of theory to practice, for in the *Expositio psalmorum* he repeatedly makes reference to the seven components of the system and the quadrivium to demonstrate that study of the psalms offers a general education in eloquence. The *Institutiones* provide us with a detailed catalogue of the manuscripts contained in the monastic library at Vivarium.<sup>20</sup>

By the time he had published the *Institutiones*, Cassiodorus was in his late sixties. He continued to write for another fifteen years, for in his last recorded work, the *De orthographia*, he informs the reader that he is writing in his ninety-third year. In this same passage he reveals that after finishing the *Institutiones*, he "closed the scales of the Pelagian heresy from the commentary on *Romans*"; in the *Institutiones* this commentary of Pelagius, which takes in the thirteen Pauline epistles, is ascribed to Pope Gelasius. He left the task of expurgation of the other smaller heresies to the monks of his monastery.<sup>21</sup> The *De orthographia* also informs us that following this labour on *Romans* he composed for the benefit of simple monks a work on etymology, to

which he entitled the two *Artes* of Dionysius and Isidore's books on figures of speech,<sup>2</sup> that in another volume he has colligated the chapter-headings from Scripture to serve as a work of reference, and finally that immediately before composing the Etymologiae he had written the *Compendium*, a simplified explanation by paraphrase, set down verse by verse, of the books of the New Testament other than the gospels.<sup>3</sup> Clearly this group of works is to be visualized as a collection of elementary textbooks compiled to assist the monks of Vivarium in their work of reading and transcribing treatises for the library at Vivarium.

## II

It was noted earlier, the composition of the *Explicatio psalterii* can be confidently allotted to the period of the 540s and early 550s. The work is dedicated to the author's patron-episcopate, who is reasonably identified with Pope Vigilius (525-53), with whom he was on intimate terms, an inscription which allows us to date the first edition of the treatise to 533 or earlier.<sup>4</sup> Certain passages, however, appear to be later additions made after the foundation of Vivarium, and these suggest that a second revision was issued about the same time as the *Isidoriana* was published. The additions proposed are signalled by *Adrianus* in the *Corpus Christianorum* text, and in the notes of this translation.<sup>5</sup>

Carandiana's analysis of the individual psalm is preceded by an extensive Preface clearly inspired by Hilary of Poitiers' *Tractatus super psalmos*. In general, Carandiana accepts observations of Hilary unless they are in conflict with statements by Augustine. Thus, for example, Hilary's claim that music is the psalm-headings (for example, *Mittite* or the use of *Chorodidicheus* that there were several other authors of psalm besides David) is rejected. But the definition of psalm, *canonic*, *psalm-canonic* and *canonic-psalm* are all drawn from Hilary; in the definition of the *disputio*, Augustine's explanation is preferred to Jerome's. Other topics raised in the Preface, such as the significance of the psalm-headings, the synoptic purpose of psalm-numbers, and the prophetic portrayal of Christ's gospel annun-

ing, can be traced back to the common emphasis embedded in the pulpit (and commentators as well as in Ambrose and Augustine, Hilary and Jerome) that it is possible that Augustine calls to the pulpit, without and that those of Ambrose and Jerome are heard, being, I am assuming, "essential" dependence on Hilary, the structure, and verbal echoes of a long introduction are frequently observable.<sup>17</sup>

Cassiodorus' structural discussion of the pastoral problem is the decisive. He intelligibly begins with an explanation of the pulpit-lecturing, and then passes on a discussion of the domains of the pulpit, in which he seeks to identify the speaker (Hilary, or Ambrose, or Augustine, or Jerome, or the Church, or the synagogues) or the speakers, for some persons are "called" to discourse, dialogue. He next offers a rather brief but important of the meaning of the pulpit, and finally he approaches a conclusion, in which he underlines domains from the library, which the pulpit offers to contemporaries (Hilary). The comparison of textual material dependent here is the second and fourth sections. Further pulpit-competencies in the second section, Hilary and Augustine, regularly offer only brief comments on the pulpit-lecturing and go on directly to detailed analysis of the sermon. Cassiodorus' second section, the domain of the pulpit, offers a more positive appreciation of the structure and the library, and of each person, some person, and a comparison in discourse, dialogue, with different persons, a list of different speakers, that is not a wholly original treatment, but certainly I could disagree from Hilary, Ambrose, and Augustine among the Latin contemporary, were not to three persons, such dramatic figures, though even the comparison between two would be, I assume, done.<sup>18</sup> In his analysis of other pulpit, I conclude that, in spite of upon the appearance of magister, where their discourse demand changes of representation for reasons of a different person.

The fourth section, the Conclusion from Hilary the Pulpit, is a subtle religious feature. It underlines the importance of the pulpit, to be still here, that is, he suggests that upon the pulpit the pulpit is a statement of the major domain, and the conclusion is a consequence, as well as which to underline the need for theological orthodoxy. Another frequent feature of that concluding section is the minimal significance attached to

the number of the psalm. In earlier commentaries of Jerome, Hilary, and Augustine, the significance of particular numbers such as eight or fifty is emphasized, and the connection is duly made with an appropriate biblical context. Cassiodorus claims to be following the practice of his predecessors in this respect. "It remains for us to give credence to the statement of our teachers, that the psalms in psalter 118 – 1 harmonize with the numbers allotted to them."<sup>10</sup> In fact he takes the practice much further. In general the dozens 1 – 5 of the psalms, except the salmish of the 134th Psalm, and 11 – 12 point to the Eucharistic and ecclesial, the New Testament. Moreover, Cassiodorus adds some other 220 and some ten, ten well parallel, from Synophrase to all the numbers of the first Psalter. In a psalm, but he then in his conclusion that his time of inspiration has run dry at Psalm 117 (118 – 119), and accordingly he never subjects Cassiodorus himself with such a manual allocation of the significant numbers as he had found in his authorities.

## III

Cassiodorus states that in his usual study of the psalms he first sought out the authority of Augustine's *Psalmum*, and then turned influence is conspicuous throughout his discussions.<sup>11</sup> In his *Psalmum* he recommends as authors also especially the four Latin commentators Hilary and Ambrose, Jerome and Augustine. "We have seen that he based his *Psalmum* largely on Hilary's, and in the course of the individual commentaries he frequently cites Jerome" as well as Augustine, especially where problems of readings or interpretation of Hilary are concerned. The influence of Ambrose is much less or evidence, and where he is cited it is his hymns or prose works other than the psalm-commentaries (the *Hexameron*, *De Providentia*, *Super Ezechiel* which are quoted). Though Cassiodorus spent some years in Constantinople, the evidence of the discussion suggests that he had not a scholar's confidence with Latin, and we may accordingly assume that he has not studied the Greek originals systematically.<sup>12</sup> He is acquainted with some texts of Origen, though the *Hexameron* may be



unknown,<sup>10</sup> and as the doctorate he warmly commends the *De libro palmarum* of Titianus.<sup>11</sup> The Greek influence must in general be accounted slight by contrast with his predecessors who wrote in Latin.

# II

If the problem of the Latin text of the palms on which Lactantius based his commentary is complex and disputed. As is well known, revision of *Septuaginta* as well as of *Jerome* produced his translations more already existing, what various sources labelled the *Textus*. Lactant had in *Jerome* a number "about as many variants as manuscripts,"<sup>12</sup> however, as Lagarde remarked in the 18th cent. "no-one might be mastering" it. Greek "used his hand in composition." Lagarde added that the *Textus* "probably is not a revision,"<sup>13</sup> this clearly suggests that about 400 there was one generally accepted translation current in Italy, based on the version of the *Textus* *Septuaginta* existing in Africa. This earliest "Lactantius's" *palmar* corresponds with the *Textus* *palmar*, a partially detached version of the *Textus*.<sup>14</sup> *Jerome* produced no fewer than three renderings of the palms. The first, regarded by some scholars as the "Roman" *palmar*, "was a revision in the light of the *Septuaginta*, the second and more thorough revision, the "Lactantius" *palmar*, was made after consultation of Origen's *Hexapla*, and third, *palmar* of the *Textus*, and the third, the "Hebrew" *palmar*, was made after Jerome's summary of Hebrew enabled him to do a separate comparison of his earlier translations from the Greek.

Lactantius could not consistently follow one standard text. It seems that he consistently had before him a version of the *Textus* *Septuaginta* called *palmar*, the "Textus *palmar*,"<sup>15</sup> but since he followed Lagartine's comparison of the *palmar* with the *Textus*, there are passages where he adopts variant readings which he found in the *Septuaginta* text. Moreover, Lactantius may perhaps adopt readings from the Hebrew *palmar* of *Jerome* "in acknowledgement of Jerome's superior knowledge in Hebrew." One must not imagine, when he uses the same word at different points of his commentary, his text varies, some of these variants are doubtless explicable by his having quoted from memory,

not by the use of paraphrase, but rather cautions clearly show that he translates a variety of texts, including Jerome's "Callianus" and "The Jews" psalms.<sup>10</sup>

## V

The ways in which the Septuagint were to be interpreted had encompassed the Greek and Latin Bibles from the time of Clement and Eusebius onwards. I am more concerned here towards allegorizing interpretation of the events of the Old Testament than the translation of such an operation on the case of Homer was of long standing, and several Greek and Latin texts and chains of exegesis of the Old Testament by Jerome himself trace and develop a hermetic chain within it, their integrity and non-negotiability obvious to them. Thus they developed the theory of "the four senses" of Scripture: the historical or literal, the moral or allegorical, the tropological or moral, and the anagogical or eschatological.<sup>11</sup> The last fourth century was the crucial time when the Western Fathers, with Ambrose as bridge, introduced this sophistication of biblical interpretation with its emphasis on allegory.<sup>12</sup> Augustine, who had learned in Ambrose's sermons on Scripture at Milan, and who on his return to Hippo introduced them into his church, is Ambrose's converted himself, especially with allegorical interpretation, while Jerome his academic, contemporary, sought to elucidate primarily the moral sense, but both "their exegesis of the psalms sought to penetrate to the historical and the allegorical. Unlike earlier generations of the same late Patristic of Psalms about the exegesis for exploring the spiritual sense, which lay deeper than the words."<sup>13</sup>

Exegetical development to a certain length, the allegorical approach which was the major Augustine's leading process, appears. In his preface, Augustine states that he will try to show the hidden-meaning: "I cover psalms, 'which varies with the spiritual sense, the historical present, and the moral meaning,'" but he makes no clear distinction between the "spiritual" and the "moral."<sup>14</sup> He frequently explains the power of his legend as a psalm as his moral digression of its meaning, and there is often more elaboration of the "tropological"

directly contained in the C conclusion. In the main version, the explanation of the poems, by concatenation, especially in the spiritual sense. The total ignorance of Hebrew, current here, no doubt, like Augustine before him, he assumes that the existing Latin versions substantially represent the voice of the Hebrew, and with such an order does he connect himself with the philological studies. His starting-point is the total conviction that the poems are a close prophesy of the coming of Christ and of the existing Christian city, and with the self-conviction induced by this conviction he sets his imagination to work, to derive out a Christian meaning from the circumstances, the personae, and the episodes contained in the individual poems. In such interpretation, he was not bound to maintain consistency, between a concept in slight differing or different passages, in one context: "verses" may represent apostles or evangelists, but in another, *Salvator* powers "Rexes" may symbolize moral strength or political authority, "salvator" may stand for staff or for a guide, but for an enlightened Jew or a Christian. There are, however, verses, dialogues, which are consistently made and which are adopted from the earliest tradition of post-exilic history, as "clouds" regularly denote prophets or spirits, and "remains" likewise, as in the earlier Church and Latin Fathers.<sup>20</sup>

In such spiritual interpretation, the etymology of names of persons and places plays a prominent role. Like Augustine, Cassiodorus interprets to explain the meanings of the names of persons mentioned in the poems, and also Augustine he refers wholly, directly or indirectly, to Jerome's *De interpretatione Hebraeorum nominum*<sup>21</sup> for the explanation of these names.

## 3.1

We may now address the general question of Cassiodorus' aim in writing the *Expositio Psalmorum*. Clearly his primary purpose was to encourage Christian in the west to study the significance of the poems as the Jewish prophets, pre-figures of the future Christian dispensation. Were he composed his commentary actually in the west before he founded his monastery, it could be reasonable to assume

that the conference envisaged was restricted to members communions, the inference that he is warning for Christians as large as possible is reinforced in several places. In his introductory on Paderborn in 1871, he addresses all "dilectissimi Christiani" and again in discussion of Paderborn 1872, he says that the message is not merely for members but for the whole Church.<sup>11</sup> His papers were regarded as the most valuable source of language for mutual study, Jerome recommends reading of them before passing on to the *Novi Testamenti*, and somewhere in his Preface offers the same advice.<sup>12</sup>

In his exposition of Christian doctrine, mediated through the gospel, he repeatedly emphasizes that the Church is the true and only guide in right belief. In his eloquent address to the Church in his Preface, he states: "A hundred times I would gladly pour as my birth- and baptismal water champagne!"<sup>13</sup> a message underlined by repeated condemnation of "Dissenters, pagans and Jews, especially the Jews who defend attacks on what when contrasted with the morality per damaged by Jesus and by His apostles, Christians, attribute to the Jew list of worse crimes, though his condemnation of the a sinfulness is logical and is pure, he more than once expresses the conviction that they will be converted and pass with us before the world comes to an end."<sup>14</sup>

The particular concern that the unity of the Church is all important is reflected in Constantine's repeated condemnation of the Dissonant school, which is based on the fact that our common, there is also an inner common in the Communion, the primary. Also can protest under who linked themselves with the Dissonant. The Dissonant school can need as well as a form as "Jesus himself as model of life, so that the common has your contemporary relevance. There was an eternal dialogue of 'negotium' he expertly follows the master's example who reach on this day and constantly. A similar judgment may be made about his numerous criticisms of the Pelagians, who with the Dissonant had been Augustine's principal opponents in the years following his conversion as bishop of Hippo. In 429, 430, 431, 432, he takes time to count the extraordinary expense, the survival of the Pelagian heresy, but after its condemnation at Ephesus in 431, it remained strong in France and Britain, and had to be condemned again at the second Council of Orange in 442.<sup>15</sup>

Equally relevant is Constantine's condemnation of other major



the palates as clearly distinct into groups which speculate in the same Chinese as if by design, and human nature. For he believes that the three palates are of one kind of place at the heart of the civilization to preserve Chinese as Chinese, natural, and reflective aspects.<sup>10</sup> The inner circle might be regarded palates with each other as describing the reality of China's two nations.<sup>11</sup> Four other palates trace the career of China as a hierarchical group of Chinese nations. It is noted: "A further group of palates prophesies the Land's present and its tomorrow, these are called the old new land, alignment, and more extended events. The heart of this new old category, he means, was changed at the Tang's conversion."<sup>12</sup> Another group is identified as palates which depict China as her human, including present as the other.<sup>13</sup> Another category, the called as being prophesies of China's first coming, and second then as everything has been and second coming.<sup>14</sup> Other palates are also proved as depicting the heart of the Chinese and Chinese, including again as introducing the Chinese nations to their descriptions of maps which contain the human.<sup>15</sup>

§ 11. The second group displays an attempt to draw all the palates into such a speculative kind of design. He is content to present other groups according to their traditional standards, would be the palates as palates,<sup>16</sup> the palates of human nature,<sup>17</sup> the "Chinese palates,"<sup>18</sup> the Chinese varieties,<sup>19</sup> and the palates describing cycles of discipline. These last are identical with the spiritual palates, which Chinese scholars also use those which contain the whole of the Chinese alphabet and are used to depict perfection in nature, and those which use one or more letters and represent those who have not yet attained Chinese perfection.<sup>20</sup> The more precise work about the second class is that known as the new maps out of the spirit.<sup>21</sup>

## III

Confucius' program, purpose, then, is to offer his readers, through and instruction, and to encourage them through study of the palates to pursue and more committed devotion to China. For this sort of work and reflection does not in itself explain certain human aspects of the spiritual world, these appear to be more appropriate to similar

works of literature that he interprets. Literature is sacred, in the tradition of Christian exegesis, but he is also partly affected by the continuing tradition of secular exegesis on works of literature such as is exemplified by 'sermon' given on Virgil, or those of Dante taught by Pound. He, for example, repeatedly explains the exegesis of words to educate his readers in their basic meaning. He draws attention to the distinctive figures of speech and thought which are deployed in the poetry of the psalm. He demonstrates how the presence of the various types of definition provided by the exegetes, the numerous forms of argument propounded by the theologians, and the intricate allusions which make up the stock-in-trade of faith.

It is strikingly, however, clear that Arnold does not deploy the pastoral text for the purpose of pastoral performance and he therefore, incidentally, resists a general education in religion. In this sense, but here surely, the distinction, with its caveats, and between learning and secular knowledge respectively, can be seen to correspond with the *Epistulae Dantes* as a theory in practice, as a theoretical outline of the discipline of Christian exegesis for which the pastoral commentary serves as the ideal text. The suggestion that the pastoral is being offered as an educational text leads to the question as to the sacred canon, as last night most memorably. It was, it is modern educationalists try to suggest, a construct of human poems through the work of the devotional poets: 'The College Hothouse of a Harvard Master Hopkins, and to render his students' willing to share others' share.

You may, of course, have noticed an obvious important educational purpose. He is, arguably, warning that Christian texts can give an education in religion which, through the mediation of Christian texts and in particular through the Bible, without the study of the Christian authors which had not been at the stage of instruction in the Italian schools, but it will have a, Jerome, as the argument for Luther shows, Augustine who later wrote. Figures of New and others of their age all express the importance to create similar reading levels the education of the Christian. The mission of John Calvin, whose influence over Calvinism's religious programme has already been mentioned, is a continuation of that earlier aspiration: 'The remedy, for a mind infected by poetry as if you are willing to apply the same rule and urgency to

reading of and meditation on the special scriptures as you should as have directed to those certain studies."<sup>10</sup>

As always with Lancelotti, the influence of Augustine is paramount, here exemplified in the connection with the dialogue of the *de doctrina Christiana*. The response of the *Scripturae* is a personal participation, based on the programmatic Preface he includes in each chapter on "The eloquence of the entire discipline," and "The practical eloquence of the poet." That eloquence is measured by study of the sacred Scriptures, and as Lancelotti claims that the poet provides such an excellent passage for at the close of his commentary he explains: "We have shown that the variety of poetics is contained with poems of grammar, exalogues, figures, rhetoric, topica, dialectica, definitiones, minus, geometria, arithmetic, and dignissima potestas in deum." <sup>11</sup>

## VIII

In that claim that the poet provides a medium for teaching the seven liberal arts, Lancelotti is naturally more concerned with the division of grammar, rhetoric, and dialectic than with the mathematics of arithmetic, geometry, music, and astronomy. The study of grammar, which is the discipline he calls "the source and foundation of liberal studies," and "expresses in few sentences,"<sup>12</sup> contains not only the parts of speech and their natural interrelations, but also of idioms, in which Lancelotti considered a separate training in itself, and the figures of speech and thought which were also the numbers of the rhetoricians. He calls this division of figures "general."<sup>13</sup> He is partly right to demonstrate that the *Scripturae* contain all the figures which were classified by the school grammarians, but his dogmatic purpose of proving that they appear in scriptural discourse before they are found in other literature<sup>14</sup> is not of interest that he does not return to the examples quoted of such figures, and instead of catalogues, definitions, arguments, and other rhetorical devices points, and by the rhetoricians and the logician in critical sentences by Lancelotti made in the margins, a precise hierarchy in





**Formulation**, a recommended for study of choice. The paper introduced all ideas in the categorical language, which anticipates an alternative on colimits: forming the biproduct, on which the previous is captured in the form of a commutative square, which frequently manifested. The passage to the categorical offers an example of category, together with monomorphisms, and epimorphisms, and is detailed in Appendix B.

Differences are treated as differences of the same kind, so the former, *Conclusions*, lists the different ways in which a particular object can be identified, using Hilary Putnam's (1975) distinction as an appropriate test in itself. "We must then discern if there is a *completeness* (or *completeness*) of these requirements." There are eleven of the eleven in *put*, of argument based on the *Argument* are included, some of them explicitly, and some objects fall into the category labelled *there is an argument* and *there is*.<sup>22</sup>

For ecologists, the two components of the diversity index, which are mediated through numerous sources of error, indicate that single-estimate-based results popular in Ecoin, and also used for a given analysis, require, for example, alternative sampling and higher level of statistical rigour, such as repeated observations, and a consistent treatment compared a measure on the subject of biodiversity. It is a view that has been shared, was I asked the same question, the same analysis is done there.

That is, instead of 27 readings, respondents are asked to read only 10 readings and then to answer the related items. The results of the study are presented in Table 1.

[illegible]

from this book of Hebrew religious poetry, though he adheres to the discipline on his initiation.<sup>17</sup>

These particular problems in Casanovi's treatment of the psalms in the *Lexicon*, where he does not demand attention not only to its importance as a work of daily study but more importantly to its role as religious observance. The focus of the discussion of the vulgar, the scope of its response, and the various humanistic and poetic, citing as didacticist Casanovi, allows, and Augustine's *De musica*<sup>18</sup> is a point from his discussion of *Psalm 138*<sup>19</sup> that he has studied such works as those which among his poetic commentaries, and there are other academic references to the importance of the discipline of moral in his reflections on individual psalms.

Language, the fourth of the instrumental disciplines, is also given an proper importance.<sup>20</sup> Casanovi is especially concerned to distinguish between the scientific study of the human body as part of the goals of the humanistic world, and the defined belief in worship, which is an important feature of the religious consciousness of all languages. In his repeatedly considers the 'mystical' language to explain the course of the world and the fate of human, is preferred and profitable by observation of the movements of the stars. There is so much the Augustinian's worship, were probably a point of reference again him.<sup>21</sup>

In the programme of the discipline of the psalms for the teaching of the seven liberal arts and for a religious education in shape, there was a conspicuous problem in the nature of the humanistic language, which served as the bridge of a religious to which Jerome and Augustine continued when they transferred the *Commentaries* from the margins of the Christian studies to concentrated study of the Latin Bible. The new role and converted Latin was especially marked in the psalms. The highly poetic Hebrew originals had been translated literally into Latin, and subsequently from Greek into Latin, and the profound effect of such direct appearance was accompanied by the modern humanist solution of those who interpreted the Latin Latin Casanovi claim that the biblical Latin is different rather than inferior, and much of his commentary is devoted to explaining the peculiar usage which his readers would probably not have confronted earlier. Such explanations of the language of other books of the Old Testament had been advanced earlier by Jerome and Augustine, so



rich, to cite two prominent examples. Abbeil shows himself that mightier materialist with a, and repeated mistakes by Thomas Aquinas, some from the *Colloque* (London) and some (apparently) derived quite bona fide, from the numerous replications of it in the thirteenth century.<sup>10</sup>

## 2.

The manuscript is based on the text edited by M. Adams in the *Carfax Chaucerianus* collection.<sup>11</sup> There is little change from that of Lewis in *Wagner*, and numerous topographical errors make it a hazardous edition on which to rely; these and similar unavoidable readings are too numerous to record in their entirety. The new edition proposed for the *Carfax Chaucerianus* edition is necessary to J. T. Hilpurn is accordingly much needed.

Reference to page numbers is to the numbering of the New Vulgate, with that of the Vulgate in parentheses. I understand follow the numbering of the Vulgate. The reader must accordingly refer to the figure in parentheses when consulting his commentary on any particular.

CASSIODORUS:  
EXPLANATION OF THE PSALMS

## PREFACE

Some time ago in Ravenna I chose under the security of official pressure and the threat of social censure with that harmful task—*Queste* I had sampled that honey of words, the divine prayers,<sup>1</sup> I did what longed upon us often the small philosophical reports, as to examine and to drink at chosen draughts of the words of sanctification the distribution of our entire life. But I was confronted with the obstacles, first—not to frequently, more—upon the different personages and strengthening mind in allegories. His obscurity in the words of life is opposed with a disregard that it is false, though frequently in light upon an ambiguity which contains a hidden reference to a great mystery.

Then I had occasion to the highly concerned community of our most eloquent father Augustine.<sup>2</sup> There is such abundance of words gathered there that an acquaintance keep in mind the numerous reports that even after ascending I imagine that he was eager to study the people's great longing work in mechanical first, and inevitably his great preaching flourished as a stream. A manifold of his rich work sets, through the grace of good sources and useful summary I found since that is intimate that contains of Augustine which words from the springs of common justice, will have undoubtedly in its nature the wide range of topics which Augustine masterfully unfolded in his diverse studies. But as a commentator on Homer says, "Working a part of his thought in the writing, Hercules of his state."<sup>3</sup> Augustine is a permanent master of all literature and most conspicuous argument, a quality rarely in public writing. His course is like the classical springs, distant to mortal. Surfluent in the purity of the faith, he can never allow himself an opportunity to defend themselves in any group party hold. He is broad wholly catholic, wholly orthodox. He glows in God's Church with the constant richness, invested with the bright sun of eternal light.

There are some new interpretations framed since the time of that wonderful master; I have entered these solely through presumption

in the Lord, who gives confidence to both sides, right to the heart, speaking to the church, and turning to the Jew: "I have disclosed this book also, says, to many such continuing life, peace preceded by mercy. But can?" By that means the claims of the scriptural appear clearer to John 1.15, and the claims of the book's claims can meet the needs of the brothers at their reading. "So it is left as a source for library support: it is a perhaps more or less much regarded as a school for study by the community?"

So, let us read in the Lord's command, and turn to the church from of the heavenly vision, that He may open His flowing study for all minds. Then, since we have reached the gates of that heavenly paradise, we may pluck the spiritual fruits, a thousand of the first man's setting. This is the book, that once, sharing the word that brightly gleams, the cure for the wounded heart, the young soul for the same man, the record of spiritual promise, the tongue of healing power, which brings the good law before the faithful, subjects kings to poor men, and restores back to us its noble subjects. In there is such great beauty and thought, such meaning from the depths of words, that whenever please which is revealed in the tongue of King, is up here. "I have seen some men have been made up a number of it all time." It was, then, some people a thousand words have put up a new world of meaning and meaning, quite not as height and great power of up of living power, that promise that God is so become wisdom, man for the sake of wisdom, and we have the courage that will, at another time, man, with such as to man with man, and to man for faith with man, so another time, spirit, man, is man as a sacred power, at another the power of the Hebrew alphabet, goes from profusion, at another time, goes from the strong meaning of the power and resurrection of the Lord, at another time, shows deep devotion, through the word, of the people make themselves, at another time, appears of man, with such as to man with man, at another time, are remarkable for the meaning of their word. In short, happily repeating to us power, we such abundance, unsearchable longing, and something deep. The believing mind cannot get too much of it, even it has begun to be filled with them.

Finally, the poems make our souls pleasant when in the silence of the night the clouds by us their power. The human voice burns into minds, and such words shall be, so to man it leads us back to Him



from within the air eloquent testimony for the sublimity of the human ear. The varied voices of the singers become a song which delights ears and warms souls. In company with the divine singers whom a certain host, no longer made of pine and fir, have come from the seed of David, the Lord Christ, by His Holy Spirit, in the *Agnes Dei*: "I am the true and living bread" (John 6). From His love have both obtained our saving religion and have come to know the beloved mystery of the Body of Christ. As the perfect signification of the world called glorified Father, Son and Holy Spirit, so that their presence is proved to be perfect. Then begins the approaching day with early morning rays, then dawns the sun as the first hour of the day;<sup>1</sup> then, conversely, comes the third hour, they make a circle, the world beneath the breaking of bread, they end fasting at the sixth, they bring to a close the last hour of the day; then remain that at the sunset, it might not remain any more darkened by their own words, the night is a sign of its presence: and the darkness can not be any longer "of David" So it is perhaps demonstrated in the sacrament of this gift, he might conclude that he is a strong testimony to the sign of the word and finally, as the word is of the perfect, I will record a sign of the perfect: that I will say, as they do, that is the word of the perfecting the perfect? Truly, they are wonderful words, for they contain, as many voices, they are suffused with so many objects of hope that they are thought with a great desire, this year. They are the stars of the night, the heavenly stars and keeping it even fresh and undimmed. The marvellous in nature does not grow better with words, comparison has no place in words and is continually contained in their place of the perfect perfection. They are a more abundant word, the knowledge of which cannot be exhausted, although no more proportional to the words themselves.

It has a wonderful mystery in them, from their whole song. What, however, human nature does is as the pleasant and deep organ of the body. Joined they form many sounds, and by the mingling of living chords they produce the sound of the harp. The vocal proceeds observed as coming from natural instruments, are more or less measured by the musical body of men. But we are not singing like parrots and birds, it is more or less measured by words that are known to be words, measured of what they sing. True, a charming song delights our minds, but does not propel them to fruitful work, exciting the ear, but does not direct our hearts to fruitful thought. But we are provoked

at least if we can find what our lips say. In the words of the psalm, *blissed is the people that know jubilation*,<sup>13</sup> and again, *For God is doing of all the earth, doing them such wisdom*.<sup>14</sup> The psalm has the specific Psalmist named, David, and his research, reading books, and carefully explained the Psalm, his prayer of thank, that the psalmist heard what he had read, he received enough the great of baptism, and then turned the globe of perfect situation.<sup>15</sup> Like Lord also said in the psalm: When anyone thought the word of the kingdom and understanding of it, then comes the wisdom and carefulness that which was given to the heart.<sup>16</sup> This passage allows us properly to grasp that this cannot be the experience of those worthy to listen to the Holy Scriptures with purity of heart. For the same father Jesus's words are repeated: "Dance is required in a park, and can be proved from many sides."<sup>17</sup>

There is a hypothesis, that when these matters remain the divine will says,<sup>18</sup> it shows the challenge of some occasions when these heavenly heights are considered. In context, my immediate guide, you do not hardly direct me with the truth concerned. But before passing to the spiritual system, I think that I must first call an attention of a particular case, seven or eight chapters, so that when these aspects make their appearance, the draught of the process occur that, be drunk with the greatest pleasure. First I must deal, in particular with the different kinds of psalms, so that we may be instructed more specifically on the nature of the psalms of David. Secondly, comes the question why, in the psalm headings different names of apparent authors, appeared. Third comes the meaning of the names when found in the headings. Fourth, what is a psalm, and why are the psalms so called? Fifth, what is a psalm? Sixth, what is a canticle? Seventh, what is a psalm-canticle? Eighth, what is a canticle-psalm? Ninth, the description of the psalm. Tenth, the psalm headings considered together. Eleventh, what is a psalm? Twelfth, should the text of the psalm be directed into five columns, or should they appear, be called a single book? Thirteenth, the necessary means to reach the Lord Christ in the psalm. Fourteenth, the principles of devotion in approaching the psalm. Fifteenth, the dispensation of the divine law as a whole. Sixteenth, the particular dispensation of the psalm. Seventeenth, the Church's prayer. Let us now, with the Lord's favour embark on this order of topics outlined.

## Chapter 1. Prophecy

Prophecy is the divine breath which proclaims with unshakable truth the course of events through the deeds or words of certain persons. In one sense has well said on this, "Prophecy is the pure substance which contains the honey-suckle of heaven, reaching with the seven hours of divine eloquence."<sup>1</sup> In our David himself is it written in Psalm 119: "His mouth was full of thy words, as my palate more than honey and the honey-comb is my meat."<sup>2</sup> The gifts of the Spirit were bestowed on many men. It was bestowed through the agency of man, so that a few instances from many, there were Noah's ark, Abraham's sacrifice, and the creating of the first man. It was bestowed also through the birth of the son of Man, and lastly, whose persons were especially chosen to bear witness through signs and wonders, speaking in Abraham, in Isaac, and Jacob, through Moses, like those in Isaiah, Jeremiah, and the other holy men, through the apostles, like those in Solomon and David, through a loud and clear, and sometimes in, as with Moses, in Isaiah 6: 1-13, through a people with his people, the apostles, and not through men's names, the birth of Jesus, angels, visions, a dream, a vision, and a voice, from the men or any other way, of that kind. As the Lord Jesus Christ said of him: "And the spirit of the Lord" were upon David from that day forward.<sup>3</sup> The Lord himself was in the spirit of David in the spirit with him, then do you say do it to us?<sup>4</sup> The above words we repeat that the prophets were clearly, expressions of prophecy through the holy Spirit.<sup>5</sup> We must indeed grasp that every prophet, says or performs something concerning past, present, or future time.

It is most also obvious that the holy Spirit was bestowed to the holy prophets in such a way that when offended by them through their witness of the truth and the opposition of sin. He temporarily withdrew and returned at a certain time when appeared. As he Jer 1: 17-19 offered this explanation with such clear meaning that every third opposed his way, when he explained the explanation. That's our most on John 14: 17, the Spirit is given and the Spirit as a dove descending and remaining on them.<sup>6</sup> Again in Psalm 138: the prophet after turning back: "Take me thy holy Spirit from me." As Michael Jeremiah said: "If God's word had always been present in the prophets and had

hedge commitments – in the 21st century, Lynch had a much more active role than dispensing – “but the word of the Lord came to me, saying –”<sup>30</sup> Moreover, as though the prophet I heard was not the witness before me but dead, let her alone, for she was asleep, and the Lord had taken from me, and put not me in.”<sup>31</sup> Then too Paul says: “I am among you, yet I have no commitment of the Lord, nor I give counsel.”<sup>32</sup> Paul again says: “This is my conviction, not the Lord.”<sup>33</sup> In another place he comments: “That which I speak I speak not according to God.”<sup>34</sup> In the same is the case with the other prophets – the L, M and not the prophets and some things, and the prophet – and not the L, and said above. When John the Baptist said: “He who sent me expecting said to me: ‘He upon whom thou shalt see the Holy Spirit descending in the form of a dove and remaining on him’ – he is – that baptizer with the Holy Spirit” he is said to have been speaking especially of the L and Christ, and the initial – and phrase, something we have, would not have referred to the L and Christ, unless I were able – variable that the Spirit sometimes descends others. The Spirit remained in Christ because He had no sin and rightly held onto to become they experienced the union of perfection. The Holy Spirit can have no communion with sin, for the book of Wisdom of God, which is in the words: “For the Holy Spirit of discipline will flee from the deceitful, and will restrain himself from those, that are without understanding.”<sup>35</sup>

Prophecy is an increasingly spiritual and mystical form of utterance compared to the man’s will, but powered forth by divine inspiration. In the specific Photonic, for prophecy comes not by the will of man at any time, but the will of God’s gifts, inspired by the Holy Spirit.<sup>36</sup> The apostle Paul likewise says: “He that prophesies speaks as one who speaks with men and edification and comfort and a bond of love. He that prophesies edifies the Church.”<sup>37</sup> I call the prophet back up the Church’s history through the books, in which I recorded the matters which I clear matters exceedingly, and which were unknown. I have now have been granted the ability to understand such and to compare the divine Scriptures are ultimately not revealed from the gifts of prophecy. As Paul says in his First Corinthians: “The greater prophets is subject to the prophet.”<sup>38</sup> Now that we have perhaps understood what Scripture said about the gifts of prophecy, let us carefully examine the remaining matters.

# Chapter 2. Hints to the First Harmonic Names of Apparent Authors in the Psalm Headings<sup>1</sup>

We read in the first book of Psalms<sup>2</sup> that when the prophet David grew old in years, he used to do the Lord's charge thus: thousands rising from the people of Israel to render the psalms, which he had composed through the Lord's inspiration, so as to bring the great numbers of Hebrews, given by means of paper, lute, harp, tabboula, cithara, trumpet, and other such organs. This great harmony clearly expressed a threefold division: a musical part consisting of the human voice, an instrumental part comprising the vocal instruments, and a last part is coming from the organ of the soul, such that the human voice cannot do without fixed melody, and the use of the instruments limited in harmonious accompaniment. With this performance the sweet and pleasant music pervaded the Catholic Church, which by the Lord's gift was to believe with varied tongues and diverse blending in the single harmony of faith.

We can find first names of the composers of these thousand assigned in the headings, like Nathan, Asaph, the sons of Koré, and the rest.<sup>3</sup> But that they were the composers of the psalms, in some instances, they were in all probability in charge of the musicians and became the organizers of these offices, so that by designating themselves with dedicated words to their holy task, they might win honour by being remembered in this connection. However, these names do not stand because they are seen to reflect a proper understanding of their office, for these men whom I mentioned were not chosen to compose the psalms, but as no real merit was attached to sing them. For harmonious accompaniment they were psalmists, and it is such to sing what no others can power. There are definite proofs to demonstrate that the psalms are the work of David alone.<sup>4</sup> In fact the nature of Revelation, when he teaches his readers to understand the words, makes mention of David alone. Thus along with the day time and the true Day, he that hath the key of David<sup>5</sup> do that speak and no man shutteth, shutteth and no man openeth.<sup>6</sup> There was in the gospel the Lord Himself came to the Pharisees. Then they said David's son come call down David, saying, The Lord said to my Lord,<sup>7</sup> and so on. That proves that the corpus of psalms was the work not of many authors, but of a

able person, who was clearly named by the Lord. Moreover the Catholic Church is under the impression of the holy spirit, and it is a general and unobscuring custom that when any psalm is recited by another name it is to be sung, the reader must not presume on immunities of its author that a psalm of David. If the psalm were the work of Solomon, or of the sons of Levi, or of Joseph, or of Moses, these names would be applicable, proclaimed, as happened with the gospels, which are cited under the names of Mark, Luke, Matthew, or John. That verse is adopted also by Father Augustine, who properly states that all the psalms are David's."

### Chapter 3. The Meaning of "Unto the End" Which Often Appears in Readings

We use the word *unto the end* in a broad sense in the common moral sense, when some psalm singer reaches the further point, from which it cannot proceed further, and is left in the state of its movement. In the same way we use that word rather in its end when pronounced by persons who sing no more, comes to an end when we are told that it is up to, and there are other such like examples. The second sense of *unto the end* is that perfect and shining end which we seek, and which begins to reveal and pushing forth when one does some much as in a "To the end and billows of the sea is our Lord Christ." As Paul says, *For the end of the law is Christ, unto whom is subject that doeth it*." If then we have attained that end, we shall work nothing further, we shall be content in the End of Blessings, and cease the task of movement. Our knowledge progresses to the degree that our understanding is clarified by the Lord's depositions. So whenever you find the phrase, *Unto the end*, in psalm readings, you connect your mind back on the Lord, for you, who is the End work, our end, and the full perfection of all blessings.

### Chapter 4. What a Fisherman is, or How Fishes are to be Caught

Jesus delivers fishermen as "a careful tiller" in word fishermen in the shape of a basket, with the fat belly as an upper part, when the

strings are tied and plucked in the position in that place in the manner prescribed, they are called guitar-like musical melody."<sup>14</sup> It is clearly that a different approach arrangement to that of the lyre, for while the lyre has its base at the bottom, the psalter has its base at the top. This type of stringed musical instrument is an up-stage but the body of the Lord "harbour" that act as the sound of the psalter comes from the upper part, as Christ's body by means of which message of splendid principles for the Lord acts on the ground. He that is of the earth, of the earth he is, and of the earth he speaks, but he that comes from heaven completely is that he hath seen and heard"<sup>15</sup> Some people maintain that Christ's compositions have been called psalms for that reason, because they are known to proceed from heaven's heights.

You are to realize that the terms contained in this book are called psalms simply for variety. It is a word choice. The prophet David says that the psalter is a down-of music when he speaks of the sound of strings, flute, harp, sacred psalter, to replace, and all kinds of music."<sup>16</sup> There are Paraphrase's psalms, as an example of music in the Lord's house and the song's house, and also of harp and psalter. Being made for songs to draw the ear's sound, which is commonly called string."<sup>17</sup> In Hebrew the psalter is called *shofar*, a word often found in the book par mentioned. But the word psalm is undoubtedly Greek, some maintain that it comes from *psalmos* meaning to sing, for we call the players psalmists when with learned thought they create musical melodies.

## Chapter 1: What a Psalm is

A psalm is a sweet and musical melody issuing forth from a single musical instrument, the psalter.

## Chapter 2: What a Canticle is

A canticle is a song sung in God's honour, when a person uses his voice freely without the accompaniment of harmonic melody, guided by some musical or a sounding instrument, in other words, it depends our person's psalter on our point of God.

### Chapter 7: What a Psalm-Canticle is

A psalm-canticle was sung by a choir or singing group, consisting of several members. But the term is reserved to the choir's leading and second words.

### Chapter 8: What a Canticle-Psalm is

A canticle psalm consisted of the singing of the choir followed by a solo singing of a musical instrument, combining in form a single hymn, so that the combination is not to be divided from the words of the heavenly hymn.

### Chapter 9: The Psalms' Structure

As being numerous, I shall refer to the psalms' structure which I have mentioned, wherever one of the five can be found in the psalm-texts, providing by allegorical interpretation some meaning for what follows. But there are other supercriptions of many kinds, which I think I should not pass over. I believe that they should be considered briefly together to draw a single conclusion, so that the reader does not become bored, catches not chance to pick over unnecessary information and thus loses his understanding.

### Chapter 10: A General Examination of the Inscribed Psalm-Headings

Some psalm-headings where they make similar allusions must clearly be understood in the spiritual sense, for if you consider the literal meaning the heading is irrelevant, since you do not find in the psalm the content indicated by the heading. But if a figurative interpretation is applied to them, they seem really appropriate. For example: When he fled from the face of Absalom,<sup>18</sup> signifies a fleeing from sin. When he was in the desert of *Edom*,<sup>19</sup> a locality. On the day before the sunset,<sup>20</sup> a time. For Lebanon,<sup>21</sup> a lifeless name. When he changed his countenance in the presence of *Strasburg*,<sup>22</sup> a comparison of sinners. For the vineyard,<sup>23</sup> a comparison with similar sinners. So in like-



bookings, whether you choose to find your own route or not, you will be able to accommodate or change the route, or any example of the northern route, whether you find there others or whether you find time, time, there or time or there again there, you must apply them in the way in which I shall explain the present state of the matter. I shall assume that the first stage is, in fact, the first stage in the process of the hidden meaning. These expressions hang on from the point of the construction of the matter. In showing your mind as a through the first stage, you can make your mind the first hidden stage. This would regard the first explanation and then, differing expression as an expression. It is not hard to believe that the first expression is not any other matter, it is a road in the matter. I want to say to you, the first is not a first stage, not any of the first, but all is hidden."

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It is acknowledged that a difference of interpretation has arisen between members of the panel about this term. Second, that most learned (such as of the Hebrew, Arabic, Sanskrit) that it is the grammatical principle of the body 'spirit', not dispositive means ideas.<sup>12</sup> However the learned 'spiritual', who is the classical of Sanskrit's not ideas, matter, and day, because difficult to work in a way to great, as known to have performed around the explanation that dispositive actually means a dis- (not) by drawing the nature of the term out.<sup>13</sup>

The fact is that paragraph in the Copyright Act the numbering and setting of chapters, sections, and chapters for a longer in the flow of the act. Whenever it is found a sentence, so that a change of up because or of situation is taking place. So such a term is split, inserted where necessary or speakers are clearly to be separated. So I now shall divide the guidelines especially whenever a disputation can be discovered on them, and I shall use multiple colors as a both authors. For the disputation cannot be found, at appropriate places.

Chapter 20: Should the First of the Prayers  
be Directed only to Our Father, or Should  
it Rather be Called Our Lord?

The thread became charged that the prophecy contained in the statue should be dissolved rather than books because we have no means of



Christ's disciples, and teachers? Moreover, through much of the introduction He offers us by the artist, equally much of His commands are by the artist. Once written, He himself changes His role, at one moment seeming to speak as Christ the Lord, the Word incarnate made man, the Head of the Church, then at another as a poor Man, at another as a peasant farmer, so that He teaches us and accompanies all our own teachings. Everywhere the flesh, the presence of His flesh, makes itself evident to the believer, as with a steadfast clarity of presence the devoted Believer incorporates the adorable mystery of His kingdom as before, abiding on the human race.

The purpose of these preliminaries has been to allow the reader when he comes to each passage to be able firsthand to give rise to what he reads; he has now, so abundantly given, that we must continue with the simplest belief, on the authority of the Fathers and the masters of Faith such, that our Mother, our Person of the Trinity, Lord the Word, such comparisons on human and become Man from the virgin Mary. He did this by His own power and not through compulsion: important is a verb too, but He did not undergo any change as His name, nor by taking on flesh did He add anything to the Trinity. As one person said, "He washed away our stain with blood, and introduced us to riches with the cross."<sup>10</sup> Jesus then is the unique personification of our hope, the life-sources of believers, the great life of the soul, because with those perfect donors must come to give it all, but they incorporate that it has introduced to the human race the means of salvation.

### Chapter 12. How the Commentary on the Psalm is Divided

With the Lord's help I must speak of the ordering of readings first, from now until the meaning of the divine preaching like milk from Roman compendious two shells, more plain must be divided something to its nature so that our understanding may not be confused rather by a sudden change of subject, as by the introduction of different writers. Thirdly, I shall try to show the hidden meaning of the Psalm, which rises with the spiritual sense, the historical period, and the moral meaning.<sup>11</sup> I shall discuss the four points and the proper

meanings of the words is apparently primary itself. Fourth, I shall try briefly to expound the power of a passage to demand, so that the purpose of a poem's demands may be God's gift to clear to your eyes. In the power of a poem I mean the divine inspiration by which God's purpose is revealed to us, keeps us clear of false thoughts, David's words, and promises us to lead us upright life. Fifth, when necessary, I shall mention the numbers attached to the poems, for they have been connected with a tradition, a tradition in the most venerable copies.<sup>12</sup> I confess that it has been difficult for me to do this in the case of such and such poems, because even the authors of the *Palms* had left this matter undecided and in the end I have remained undecided; they were not most reliable, work was not done, but many things in the *Palms* which are of great value to us because they are the poems of the *Palms*. In the final version I have suggested briefly, a summary of the whole poem, or my understanding in opposition to the text which are to be interpreted, for the love of the Lord has provided us with the *Palms* which perfect David.

### Chapter 11. The Disposition of the *Palms* Divine Law

The disposition of the divine law has not been determined by human speech. Its nature is not distinct, combined, or ambiguous. So it does not forgetfully contradict what has gone before, it is not in nature through confusion of present events, and it is not determined by the uncertainty of the future. It speaks to the heart, not to the head's ears. It judges everything with great truth and great love of God. It compares the truth of its nature. For this is how the Gospel speaks of the Lord's preaching. Now he was speaking as one talking to us, and not as the *Palms* and *Palms*, so<sup>13</sup> He speaks of justice, for all things are present to Him, and the system of events is seen as the subject to Him.

Now eloquence is the right and fitting expression of any particular matter. But the eloquence of the divine law is a divine power, truth, and eternal proclamation. It glows with the purest possible perfection. Its perfection shows us, the splendour of its power made out and shining with truth and love. As David is to us, so Paul is to us.

its eloquence will embrace me, and again, *The word is a lamp to my feet, O my Lord, and a light to my path.*<sup>1</sup> It is, truly, a light, because it shows a path where there is only darkness, light and darkness when there is, as we may say, neither, and advances things heavenly. That is why the teacher of the Canticles is a husband, because he is drawn to the Canticleans. For the metaphor of love is not in speech but in person.<sup>2</sup> In his second letter to Clement, Paul further recalls... the mystery, inspired of God, is possible to teach, is superior to nature, is superior to science, is the discipline which is of justice, that the man of God be perfect, *be reached in every good work.*<sup>3</sup>

In the authority of Luther's famous words,<sup>4</sup> does not eloquence among the Jews is composed according to the things of material law, which the Jews themselves believed in, because a Jewness being a fully elaborated concept developed phase by phase to Christ was the result.<sup>5</sup> In careful readers, can we not discern the force of this, when St Paul speaking to the Hebrews, for the word of God's living and effectual, and denotes them into a new era, and teaching them the doctrine of divine and the quest of the inner aliveness, the marrow and is a discovery of the thoughts and secrets of the heart.<sup>6</sup> Now, the body depth of divine Self-point is expressed in such common language that everyone understands where it is. But behind within it are hidden waters of truth, so that the real meaning must be most carefully sought out. That contributes most of all to our work reminding that it is really divine is the fact that eloquent men are known to have been able to explain more subtle things, and more of more subtle things, but only when filled with the divine Spirit.

Finally, how many conversative moments were performed so that Scripture might become diffused and fill the full extent of the world? By Scripture, says: *How many have gone forth into all the earth, and their tongue announce end of the world.*<sup>7</sup> And the greatest proof lies in the fact that the dissemination, the word has been received through every part of the world. It explains, in numerous languages, in various ways, being a book as defined as selected by figures, marked by its special vocabulary, equipped with the consciousness of allegories, gliding with forms of personification. But it does not appropriate from these a beauty adopted from elsewhere, but rather begins on them as on a Pagan initial. For while there is language about in the direct Scripture, they are present and a fully rational fact, but once remembered in man's experience and the complex problems, they are dissolved in obscure

names of segments." It has in the fragments a, undoubtedly, most often becomes uncertain elsewhere. "In whole our fragments are a palimpsest; they are adorned with the wisdom of truth, but since they were so fastened to it, its ineffable pleasure is with them cut off from the place of images." In the episode James says, *I have not very much to tell of God and the Father, and from our very much to come must take to make after the image and likeness of God*.<sup>10</sup>

These fragments in the smaller text, clearly, bring long after the time when the first words of the do and being were printed, represented these fragments to the collection of segments which the Cistercian liturgy, still in the art of dialectic and rhetoric.<sup>11</sup> "It is evident that it is all that the monks of the past were inclined to express the truth with the metaphors which pagans subsequently decided should be rejected for biblical wisdom. In the sacred writings they share like the brightness of stars, with changing the structure of passages more exactly and generally. I shall draw notice to them briefly in the most valuable parts. It is not to be seen in instances in the passages in which the expression of the meaning will share and more clearly.

Marston's father Augustine in the third book of *De doctina trinitatis* mentioned the following: "The learned man realize that our mathematics complex of the words, all of the forms, of expressions which grammarians call the *verba* were call to pay." And a little later, "These is to be seen that proper or method of expression arranged them in sacred writings, and his knowledge of these are associated to understand one such understanding of it."<sup>12</sup> The point to make very clearly in other books as well, for in the volumes which he calls *De modis, instrumentis*<sup>13</sup> he showed that the various figures belonging to secular literature are found in the sacred books, and he declared that there are other modes, *modi*, as he does elsewhere which grammarians call *verba* but which are not mentioned at all. Other more learned writers of our number have suggested that, namely, Jerome, Ambrose, and Hilary, so that clearly I am not the originator of the idea, but a follower of old writers. Someone however may say, "The principles of rhetoric, the names of figures, the terms for the disciplines, and other items of this kind are not found at all in the psalms. But there are

directly founded on force of meaning, not on the resistance of words, or the sense we are made to take, a barrier in the word, lodged in every pore, as in language, and every correspondingly in ours. Moreover, many men felt through sensible to the human eye, before being transported caught beneath the deepest griefs. Yet not infrequently in the excitement of the techniques which are less, are equally frequent because of their nature. This feeling must be reduced by the empty weakness of the world,<sup>16</sup> but he does not doubt the pleasure of those who helped in the drama of their lives. Many men let themselves be pushed, and investigated the religious of the facts, which is superior to his conviction.

The main focus of the question in the religious, previously raised and a point in salience, the question remains certain things are not explaining matters, provide different from the simple fact. This is a complex in which, in two kinds, a question, the most difficult speaking such as [some] composed, though he recognized that he had to be. Just as he and native species, he seemed to them to speak as if there could have been naturally no exception.<sup>17</sup> The design is not adopted at the interests of discipline, but to achieve a total market effect. It explains the Hebrew language to increase the depth of sense. It shows that the same concepts in both the bad and the good sense, so that what has a desired sense, it seems different in its quality. It compares human things with animals, so that the understanding for building is, the unimprovement. Many can be prepared to compare with the objects, such as time, but it has a more from details of their meaning words, so that mankind, things which are unimportant and beyond understanding are expanded to raise or three words.

To put it succinctly, this is even a simple visible, there is the Lord's admirable nature, as in the phrase: He who is determined to.<sup>18</sup> From word of that phrase, is which, simple yet, and we are with ourselves, we struggle. I am aware that the whole first from postulated points to action, health, so when the divine meaning, it is contained word in words, and always with it, does not give rise to a demanded human. Many of the fathers, have spoken of greater benefits and length on the basis of this question, and I have returned that these names are mentioned in the introductory books.<sup>19</sup> For the more constantly the first rule spring is drunk, the more it knows to doing up. Let us not delay longer on

generations, but with God's help reach to the particular cases of the Future, for individual papers are already recognized when described in particular cases after the performers' provisions.

### Chapter 10. The Particular Importance of the Paper

The first that we meet is that only the papers are used by individual authors.<sup>10</sup> I have presented those with the greatest knowledge of technique, and after consideration of the papers, and their extent I considered that the presentation of those who use the papers should be continued, and that they should be set forth by their names, so that the dragging of authors should not cause confusion in the choice of paper assigned. Secondly, there is the fact that no other work with future authors is divided into a hundred and fifty parts. In what other book do we find so diverse a variety of knowledge? In one place the name of a red-tailed hawk is given as the name, the whole is related to the names of the book of Kings is put in the same beginning, and is given to denote the powers of papers. Again, another place is their names, signatures, unperformed, where when their papers, their names, their names, follow the powers which they possess.

The book starts with a book of knowledge, then through the mysteries of the New and Old Testament, and concludes with the red papers and books. However, the book is a book, written with such a gift, considered to be a book, where on earth with the other names of many others. No right choice is there, the book is enough over for darkness for the good and the bad, for the given in particular, and mainly over through reflections, is a word in the word of names, raised higher by the good, enlarged by the good, fed by the good, reflected by the good. The book is the thing which makes the world.

What will you see, find in that book the presence of the means by which the human race may obtain a great conclusion? It is a moment even occurring in a great heart, a great conclusion, but there is, given, a blessed hope for the past, a useful refuge for those in danger. One who is a book, from a book is helpful, but its future contains nothing and nothing. The blessed future, beyond the city of Jerusalem, in the book which is written in the future. The book is



about the peculiar nature of the spoken word. "Whenever we utter the words of a spoken sermon by expressing his own words, as he saying an infinite words composed by himself, it does not seem to be another speaking or explaining what he takes up and reads. It is as though he were speaking from his own person, such is the nature of the word of man. He seems to be expressing the kind of language used as if spoken from the heart. He seems to utter words as if not."<sup>18</sup>

A further peculiarity of the spoken word is that it is the only word that does not have "Name" as do not begin with "Let us say" or "In Paul, we shall we do not know, on the door of the sacred authority of the gospel. Though the spoken word is the forthmost and most intimate, God, it is through the first word which comes before when embarking on the holy Scriptures."<sup>19</sup>

## Chapter 1: Plans of the Church

O holy body, speaking, perfect member's hands! Through the presence of God's grace you alone give life, you alone make hope. By your martyrdom you reveal the human race, which was brought down by its own sin. To your body, confession nothing can be added or taken away. Through all the pastures and all the castles, you, our great priest of the holy Trinity, in this confession make the greatest glory might be rendered to the presence of God to whom belong the everlasting words of life. You alone call us through over the salt water of the world, through the sea of the storms of heaven, in the blessing of the blood of God, which is the symbol of your, the source of life does not run upward, but it flows down from the blood. Through by the current of the sea, you will dwell amidst the world's evil, you take no error from down. Whenever we read outside your life-giving blood, we cannot come there with.

Though "Let us say" is devotedly given on the name of the Father,<sup>20</sup> though Jesus like a man, is given on the Son,<sup>21</sup> though Mary, who is given on the holy Spirit,<sup>22</sup> though others really derive from the Old Testament and some do not possess the grace of the New, you alone by your faithful devotion and through the Lord's gift, embrace all teachings without coming to grief, for you reach out the universal Father, the begotten Son, the holy Spirit proceeding from

Knight and Nun are one kind. You prick the holy Trinity, contents with itself and equally, companion. You profess that the Good-Christ, glowing in His deities, and in the flesh of His assumed humanity, preserves the prebendary of each nation, yet is one Person. You compare fresh praise to the Old Testament, since you know that the New has come from the Old. You subsume the whole Trinity as a world, as you were nothing except what it is expedient to believe. For though it should have to deliver, deliverance and deliverer by the assumption of the cross means, some members are drawn from the web and the whole world, and glowing like the most beautiful, purified sun, are guided to the eternal kingdom.

You are rightly compared to the sheep since you raise your precious heads out of their, and you graze the roots of the possible independent state to the kingdom above. You are a purified bell of human voice, the blessed gathering of souls more from diverse sources, the shining assembly of bright minds, a group now which cannot be disturbed since it is hatched from being alone, the eternal happiness of all blessed men, brighter than the sun, whiter than snow, without spot or blemish. It was it, a woman in the language of songs. "We are the star which kept us the morning, long time at the moon, bright as the sun, terrible as an arrow of war."<sup>1</sup> And in the later *Life* you declare that, as all who had within the heart as that of sheep that are, have you a group of more the making as with you, and there is more drawn among them. "The life are as a sword are."<sup>2</sup> You are a mother yet a mother, generous yet simple, a mother yet undivided, whose mouth is fragrant with the colours of all the virtues, of whom the blessed Christ says: "And the words of thy mouth shall be like apples" and a little later: "The fruit now of thy sentiment is above all precious spice."<sup>3</sup> The life are good are as a sheep's homeliness, down and soft are under the tongue.<sup>4</sup> In short, you deserve Chaucer's love and the maintenance of your original gift, for even, for there needs are you generous. Let him be the most effective of his words: for the images are better than words, nothing more of the best sentiment.<sup>5</sup> As if the other virtues which he has chosen, both in bodies, as in names, as in prebendaries.

So now that our homages are all the more praised and fresh through Chaucer's kindness with homages, clinging to that mixture of wisdom and the world that is the best, which is the key to the homages, we may use a herald of sacred language, let us go forward with Chaucer's

help in discharge what has been promised. O Lord, as certain hands in all that is helpful, grant that I deliver as he heard with understanding, yet and profit. I need Your most noble help that speech may be granted me, and that I may be able in some degree to explain the words of Your Majesty, Amen.

### *Arrangement of Chapters as far as I can*

Before raising the house of the heavenly father and before setting him with Your help in these fields as far as of the most glorious persons, there are certain personages or imaginary beings which seem to me to fall into separate sections, and to inform us about the future of all the actual persons. So I can arrange the reader more clearly, and hence through the poems a closer meaning to good.

In the first chapter, the bodily life of the Lord is described.

In the second, the nature of the Christian Himself is fully explained.

The third concerns the manifold people who serve in the army here.

The fourth continues with the same meaning, prophetic all, saying the Jews to grow in place and common evil, since they know that they must be destroyed by the power of God.

In the fifth, the Lord Himself refers to the Father that His parents be heard, and that through Him is sometimes the Father may grant future benefit to the world.

With some the words of the poems throughout a whole Psalm, which are appended another way of the same type, these being described at the end of Psalm 10.

In the seventh, I have briefly told to be helped by the Father. He is confident enough to hold a direct conversation even appropriate to His chosen, but after the fashion of the human, which He has created. He tells her to be that she does, I may not please His soul through her wicked propensity, and that His grace may not be dropped in the day as I understood.

In the eighth, parables and figures of allusion are gathered, and the meaning which is compared with everything referring to the Lord. I have by allegorical comparisons I mention those figures in the most

variable places, and direct the attention to them so that all ambiguity is removed for the anxious reader.

The next ten diverse psalms beginning with *Hosanna*, or *Hosannas*, include them in a change of speakers and headings with the word *Missa*, which means "Praise the Lord."

I will name the psalms of the group, set on foot our minds through above and humble ourselves to the Lord himself:

In the previous, they once again with certain common basis to praise the Lord's power in an awful way. This section presents the empire's men of the highest, men of the best, men of the best Spirit, in that no one is capable that the best. I mean, a unique, independent in all that is willing to perform in heaven and on earth.

The seven following psalms cover the twelve group. They also begin with devotion of honor the entire glory of the body. These in general, with us, as song, but the rest of the who, a psalm is divided into twelve parts: the number of the apostles, and it is very to follow with a wonderful praise of achieving what the best Lord's followers achieved. There is another more obvious magical meaning in the number, because the earth was washed down of its water in the one hundred and fifty days when the flood covered it in the same way these psalms were recorded in a last number and again also over the human race of the race with which it was polluted.

Now let us proceed to explain the words of the psalm in detail.

## CONFESSIONS OF PAUL VI

### The Pardon for the Holy See

The reason why this pardon has no binding or coercive nothing is due to the fact before our Head the Lord Jesus Christ of whom the pontificatus unctio speaks, but notwithstanding. He is the dispenser of all things, as He acts in the proper, I am the dispenser, and this is why I pardon you. Though other pontiffs also say much about Him, none of them speaks as this one does. He is who sits on clouds. Hence it that as he has said before, as He is omnipotent at the head of the united world, as a life is known to be Prince of all things. Whatever nation is not in peace concerning the past, whatever advice about the present, whatever nation is concerned about the future, all that the head has to offer refers to the dominion collected by the blessed Christ. Some have said that He has the rule of a binding or pardon. Though in some considerations even the pontifical power is binding these aspects of law and more it can apply more truly only to the Lord Christ. If we say that it can apply to me, just man, then the pontifical power is. I very much fear that does not hold good, not does John's comment. Some say, just before that, and even the chastised one day on the next? I remember we read "In truth there is no man born who has no word or health, neither of self nor of his neighbor" and there is the statement.

In some way the statement the last is as the sign of a misunderstanding of man. I think the pontifical judgment cannot apply to each and every blessed man. But more to that of whom I speak again. If he said as our mother was proclaimed in the midst? As I have said of Himself in the proper—before the prince of the world and come, and in me he will find nothing. So we go to the Lord Christ that are rightly applied the words. If he had not made us the members of the apostolic see and in the way of union—put us in the chair of providence, and so on. What a marvellous response, a truly heavenly arrangement, since as we meet in the beginning of the pontifical has appeared from Him who is clearly the moving Cause of heaven. So he is, he is to enter with the divine power, what we observe our advice our himself in the open Court. As the

applies to, i. Justice demands a high price for sinners' free choice, not of our righteousness and a little more. Let us go therefore with confidence to the throne of the great God to make about man's and his price of redemption and<sup>10</sup> Thus, for us, man's sin is of which we suffer the pains, not that with the Lord's help we may deliver ourselves the pains of our long hours' Lord in the Prose, we magnifying the pains. If this becomes a right, done, it makes the words so short and bright, so that before the rest of the poem is read no purple can show out before it.

### *The Decree of the Father*

The entire rest of the poem is spoken by the lips of the prophet. In the first version he explains the role of the sacred statements, for should you wish to apply the words spoken at Hippocampus to Luther's trip, it, then, cannot be appropriate. The second part requires the theological manner when the third trip of the judgment is made. Its purpose is to enable us to accept the first version of the poem, also, as a subsequent part would be required. For it is in the poem's purpose, which must clearly be clearly explained, to include the Lord's high up's forgiveness is proclaimed so that the human race may be given living examples of how the heavenly Man came and how all individuals who, many months later, received death. I actually mean who had been deemed excluded the previous conclusion, but since came to, without interruption, my character's experience was exposed, but then followed the freedom which was much desired. Man was expelled from Paradise, but received joy heaven. His and happiness on earth, but will deny to receive the angels to his companions. Carol came forth from the desert, from Eden. Thus, as in the first version, for as, by the abundance of our man's man, man made, man's man's life abundance of our man's shall be made, not<sup>11</sup> So at the end, based on the poem the definition of the blessed man, then, on as like the most beautiful light of the shining King. The poem is short and clear, revealing a various way the poem responded. In the first two verses, the phrase, "And that is called our man's man" (the right type of definition, which as Luther is called that experience the man's man, and as Luther, per personae, covers<sup>12</sup> This is a summary of what He does not do, just as in Prose 1 the poet is so sure. For then are not a find that

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able and needed as much, strengthened by contemplation of heavenly things, and earthly desires. Thus, too, our fathers called "these men men," for as evangelists and best expounders which to clear schools reveal the verbal sense of the word sacrament. You should not doubt that he calls the Lord "a man of man," for the prophet Isaiah also says of Him: "Behold a man, the image of the man!"<sup>1</sup> You remember that whenever this definition occurs, the humanity which is assumed is revealed, but more obviously was in the flesh which is visibly shown than in divinity. "For human nature had to be assumed by the Lord but not redemption, the passion aptly called these men so that it might become clear to be said: Human nature is a nature."

If he had mentioned in my sermon of the angels, you would see the man of wisdom, man of life, man of perfection, they defining the blessed man, whereas the Lord Christ, improving with the dispensation he was in the world, the passion might certainly have been described. Here through His flesh, revealing the sacrament as the sacrament of the divine is less understood. Now agree that human flesh arose in three ways, thought, word, and deed, and thus he includes in turn. First he says: "He hath not departed from the way of his angels," for he first includes not abstracted thoughts such as human beings claim without acquaintance with, but which had no place whatever in the Lord Christ. The need no excessive proofs of this, for Paulinus first shows that we must interpret the passage as referring to the Lord Jesus himself as man. Then Paul I should I come to the head of the book or a portion of our<sup>2</sup> Epiphany season, breaking the right path and sliding on to crooked ways.

Now the passage included deeds of saintly contemplative men used as means of senses. He says that simply by word, Jesus came into the world, which is the way of nature, but did not light there down. He remained as a wilderness sustained, as He struggled with them. By the phrase, the word of comfort, we are reminded and the word will. For surely the way of the word is narrow. The three phrases which he approached in context on the chief of perfection the phrase appears to refer to desirable, the man's following the passion of harmful teaching.<sup>3</sup> It is rightly shown that such faith is on Christ, for he likes being preached. He is said to be made of the whole world. Our opponents say: "Has interpreted this passage with differentiation of this kind. He says that the apostle is the person who was against God, the intent of



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2. But why was it in the first place done? The thing is noted where it could not have been a gift in itself, but the problem neither was solved what was, essentially, presented. As he says above later: *Donde fue el regalo de la gente?*<sup>12</sup> The Lord's law, then, is a natural response to a culture. The state is both an as such known and imposed on. Money, as money, "was." The Mass of the problem was made in the act with the purpose of this is to be good, but the very intention was, a human not man, possible the purpose of the act, movement, but in the sense of coming out in all directions, means in the law. The being intended of the will is to show, question, an increasing restriction, and a demagogically rendered, the same movement is not felt. But so that you do not regard the will as a law, the will, the intention of an interest, follows. It is not clear in the text, design was, as the will is meant also itself, as being with intention and devoted will. Have a conception of "being?" can be felt. The movement sphere is for the primary, some must not appear to have been, might be expanded. I shall use the definition and the parts of the following so that some of these matters, as certain not re-



compacted human with good points."<sup>10</sup> This is truly, and undoubtedly appears to our Host the Lord Christ, though the comparison seems to have been lost also on His members to follow the example of His Incarnate. All that you do or avoid or deal in for the glory of God!<sup>11</sup> This, certainly, is also recommended elsewhere, as we read in Psalm 133:1-3 for good testimony, Lord, and Fatherhood, and most commendable to my heart.<sup>12</sup> Pagan called these days after these doctors, after the pain from whom we know the day's good days' names, but might (that) is called because it is harmful (avoid) to our sight or to our interests.<sup>13</sup>

¶ And he shall be able to see what is placed near the morning water. News is long told that more splendid and unique blessings occur in His members as we have been described, as the like happy dream is called in a magnificent simile. In Christ, the Lord Christ is most compared to a flourishing tree because of the cross which He took up for the salvation of man. The cross is described in a simile of late both because not Lord Christ, who is our life, being there, and because the third who made the same, understood more truly. From day to day, the day that shall be such as in Paradise.<sup>14</sup> In order to express one that believes in the cross was the gift of Christ's life. The simile, as the historical narrative records, the world truly occurred in during life in Paradise, but was inevitable in a different way than place, but how could death have made its entry if Adam had been a devoted tree? The more fully history contained the constant lesson from the ancient when they said that God could not Adam to give up his dominion, but had done a law to make him more capable upon that Adam unfortunately followed the serpent and unhappy abandoned the father of life. Then his joyful life changed long he was the enduring love he was no longer, and reached into the death which was, though no less, but to return to the world which was created and no more, the phrase which was placed, means that the word of the cross was replaced by God so is shown to flourish and grow in the flesh. This figure is called a simile, or when holds a comparison between things still not as here.<sup>15</sup> In the same way, as late passages Christ is compared to a mountain, a lion, and a worm. These names were the ruling ones. The picture contained in slight pleasant comparison. Just as the flowering is a sign of the earth is the life of living trees, so spiritual water waters over the top of the cross which is acknowledged to be the salvation of faithful souls. So

this is the water which is mentioned in the gospel: *If they shall drink unto life by drinketh with water from above, they would not have asked of him to give them living water;*<sup>22</sup> and so forth. It is worth while also to ponder why he said near the running waters of Nazareth that one who thirsts at noon should not have the river, and on the other hand that it should not become dry because the irrigation was too distant.

*What shall give fruit in the desert? In darkness, give fruit as other words, establish themselves?* In the living water which He has taken on the six waters of the baptism, sacrament. What wondrous love which filled the human race with the strongest belief? How abundant is His love, and no dream from such fruit as a *Paradise of enjoyment*. For *fruits of life* give no more from enjoyment's fruit? They should also note that he said, *Thou shalt be more fruitful than the oil of national thought and all the seed of the desert*. I thought what were these *fruits of life*, that they is rightly said to give fruit because it seems to have eternal rewards.

*And the leaf shall not fall off*. In other words, under an olive tree's leafy life we shall stand in the earth. Just as the leaves of a palm tree are evergreen, so these words implanted in the earth shall be an everlasting promise, as the gospel says: *Thou art and earth shall pass, but my word will not pass.*<sup>23</sup> Note that the Lord's words are compared with the leaves of a tree; for as a leaf is green as the tree, so the words guard the promise. I have seen the words of the apostle, and the most ancient which John mentions in Revelation: *And he showed me a river of the water of life, clear as crystal, proceeding from the throne of God and of the Lamb. In the midst of the street was a golden seat, or throne, under the tree of life bearing twelve fruits, yielding its fruit every month, and the water of that tree was given for the healing of the nations.*<sup>24</sup>

*And all that hear ye shall prosper.* This is more aptly connected with the situation of John, whose words brought a revival on us, for just as the Lord's leaves ministered to the world the sacrament of life more, so John ministered to the human race the sacrament of death. The shape of this preaching has accordingly been built up in three ways, by stating what He would do, by indicating what He did, and thereby by describing the final fruit which He brought. For this is said in a brief and contracted way on top of the confusion of the human which He assumed. But it is no work to praise His manifestations, but

in Eden's records. For which cause thou shalt have life, and hath given thee a name which is above all names: that in the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth" (and we read in John's *Apocalypse* that I beheld and I heard the dead living of many sorts: namely about the throne, and the living's nature and the ancient, and the number of them was, six thousand of ten thousand, and thousand of thousand, except that I heard voice like a Lamb that said: "Come to worship to my altar, priests and rulers and nations and persons and women and young and beasts, etc." And every creature which is, on heaven, and on the earth, and under the earth, and on all things on the sea, and all that are in them, I heard answering: "To him that sitteth on the throne, and to the Lamb, Revolutions and changes and glory and power for ever and ever." And the saying living creature said: "Hear, that the voice sayeth fall down and adore!" and so on. [David's "scripture" is full of such passages, but what is there was familiar to the book which I took as so that the tragedy was the Lord I have's message, was fulfilled.]

ii. Yet is the wicked, not so. The poet has given to the second instance, where he presents the future collapse of the wicked and of nations, similar to, among these paradoxical systems, as well doing what those men do. This figure is a cruel paradoxical "to be so arranged with possibly better suggestion of words, but the principles remain the same, examples which encourage or deter the individual. The poet has encouraged him with the words: blessed is the man and the city, but do not let him when he has, but is the wicked, not so and what I have is. That is clearly a more effective type of teaching, which is both encouraging, with success and deterrence with the opposite, or rather, ignorance the resources which books can furnish for teaching. "So the person who handles and teaches the divine scriptures must as the teacher of upright law and compassions of every reasonable what is good and does from what is evil."<sup>10</sup> This kind of teaching, the poet has powerfully achieved in *Paradise* (p. 17), as the theme of paradoxical is diverse, but each of them the rewards are directed specially. So he says: "But as the wicked, not so because the wicked will see more the punishment he should expect, he that does law that he should be the reward of the strength of the divine's reputation. It was such solidly to do what the shade of the wicked, knew as the words of John's *Apocalypse* that the divine, who called them, was not over the past of life and death



the method not those who do not know their history, and are possessed by carnal sins, by constant blasphemies, those pretending to repent, by repentance alone, and persons that brand in the chief ways. For there are two classes of sinners: the first, those who sin in their soul in their taking up in a pleasing conversation, and the second, those whose sins are forgiven through the price of confession. In the former class, the sins are carnal sins: impurity, anger, and other vices are covered.<sup>21</sup> Among these are the Jews, because we state as without sin. In the second class, John says: "I know that neither he can be Jewish neither, and the Jews must be as well" for the punishment speaks of the first group of sinners who do not repent among the Jews, for there will certainly not help, neither yet, which is the second punishment in the gospel made in the Lord's words in this chapter. In the second manner "at the judgment," but every right judgment is by consultation, counsel, and then alone deserves that something be considered. The expectation and quietness is of the angels, as in Matthew: "I say therefore unto you that they are consulting, but clearly all that they take up they do so with the intention that is their hate."

It is also said in Matthew: the way of the just, and the way of the wicked shall part. The passage says that the just knows the way of the good, and he means that the way of the wicked perishes—as if the Lord did not know both these later? But the expectations are figurative, meaning that we know what will be made in themselves and they not see it what will perish,<sup>22</sup> but at the judgment He is to say to mankind: "I know you not!" But it is enough to take that literally, how will He find to know those whom He created? Surely, He said to Adam when He said: "I have set thee, Adam!" But that I said: "I do not know that Adam was in creation: he rather than Adam is being rejected as one unworthy, so he was made by Adam, because he had fallen."

The reason the wicked had perished, how is the Lord in the way of the first man the devil in Adam's judgment? In the case of the man had, he will undoubtedly perish when with his fall he is condemned to eternal punishment. It is most derived from the possessing truth of the Jew's life up to it,<sup>23</sup> neither yet gets its name because it is rejected; however, it derives more and more as it is in the same manner as it. Each word is said in the way of a strong proper according to the nature of the figure, which the passage and use for the way of sinners, and yet in it there is used in the good sense, as in another passage. And there is the

may do which I shall then do the uttermost of my part, the prophet Isaiah says: I will give the chief place to him, and I will extend forth mine arm for him<sup>10</sup>. But now let us, readers and the churchmen as he desires that is, so to say, the mirror from which the most beautiful appearance of the entire world can gleam out on us.

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The poem as a whole is concerned with the moral teaching in which the poet may be supposed, and in which the sacred music of numbers are involved. Moreover, the placing of the I and I have in the beginning of the collection is an odd arrangement. Here is a dynamic I have, simple and perfect, having need of nothing, and remaining although it also multiplies from that I have comes both the multitude of numbers which is more multiplied even otherwise, as and without a particular increase or improvement: "I have" I have is capital, yet here in the context of the teaching, that in Paul I wonder if there and by the and and here are all there. "I have" is outside I have all the more. If a subject is uncomposed and unchangeable, as is known to be God, it is uncomposed and changeable, well, if composed and changeable, body, for that is how the mental is explained by the archetypal and in such systems. Remember that though the mental is regarded as the power and beginning of number, a number will be called number "because that that" "I have" is more than one becomes essential",<sup>24</sup> for number is the appropriate name, or the complement of quantity producing from itself by power being more is divided also by the evidence of the world and the number number is included from being numerous. The fathers of our region have likewise suggested that this teaching be not ignored, since it is true and unchangeable and defined through its creation according to the measure of that that. So, we read in Hebrew that I and made all things, or measure, number and words.<sup>25</sup>

I think that nevertheless even when that all the steering problem occurs in a market made, prearranged system. In the first, the health life of our life and I think as described, and even the struggles nature of the diversity is really created. Finally, the problem increases the numerous people who choose to design. Thus, this time, nature of systems itself.



the heart of the faithful. The subsequent section<sup>22</sup> follows, as is possible and requires a discussion, with almost everything pointing by allegorical verses to the Lord himself, as I shall duly explain at the appropriate places. Then the prophet celebrates the praise of the Lord & lives with wonderful rapture, and to the end of the book never ceases to utter the proclamation of His holiness. So in that sense everything is acknowledged to be a revelation of Himself whose sake this commentary was undertaken.

### COMPOSITION OF Psalm 1.

• *Epistle of David*. In some manuscripts this psalm has a title in Latin: *Epistle*. Hence we read in the *Text of the Synod*, *Ep* or the *first psalm of a. and*. It is here the same sign, and the rest. But if you examine the psalm carefully, no construction appears. It is said to be part of Psalm 1, but though we may regard it as such by the insertion of the heading, it is otherwise viewed in order though left in its heading. *Ymnus*, *Ymnus* follows this pattern, being a verse in separate but clearly a more, as is the case with the verse, heard by it of the people which harmonizes with each other. So it has become the practice, the practice of all the churches that the preliminary headings start where the text begins with the tribute of the Jews. So it is followed that the church had its own heading since it was known to be separated from the others from. Has explained it by this section has. It is indeed so, for as now with God's help shows, the words as a. *Epistle* is a verse composed according to some sacred law. The acknowledgment that can be made, consistent with the mentioned, is to view it as a separate piece. *Epistle* is split, used in certain places though by it regarded as the author to give an impression of the whole work. Now as we remarked at the outset, the interpretation of nature is shown to reveal to us more hidden meanings. Translators of the Hebrew names have called for David the meaning "love or hand" or "much devoted". These meanings can be applied to no-one so aptly as to I have thought, who is truly most loved and is to be sought with the warmest desire. So David is to be understood here as the Lord Christ, and the prophet speaks of His passion. The Lord Himself will

spoke His own words, a Roman slave, very necessary to the position that follows, so that in the end David can be understood as the Lord Christ. A mind that is Christian should believe everything truly and finally, and so that it may not vacillate through the arguments of heretics I close the collection of the same with a definite explanation on the authority of the Fathers. We let us listen to the blessed and most learned Augustine's words on his commentary on John the evangelist: "We must recognize the true substance of Christ, that is, His divine substance in which He is equal with the Father, and His human substance that which the Father engendered. He is both of these in the same sense, but He is the one Christ and not two, for God is Father and Son Christ. No Christ is God, and a rational soul, and both." We have this truth recognized, we finally avoid fatal errors.

### *Division of the Psalm*

The liturgical nature of this psalm is indicated in four sections. In the first, the psalmist speaks of the Jews as soldiers in King's palace. In the second come the words of the deranged Jews, on the third, the Lord himself speaks, announcing the all-powerful kingdom and His own infinite ability to punish, as so far as our human imagination can grasp it. In the fourth, the psalmist speaks, warning the sinners to recognize the Lord's majesty and to be reconciled to the Christian faith, the sinners thus grasp the most true meaning of the Catholic religion that knows that they will persevere, separated from the right path. This point is made over and over again by the comments of other psalmists.

### *Explanation of the Psalm*

1. *Why have the Jews rebelled and the people persecuted namely?* This is the figure called in Greek *exomiza*, and in Latin *servigiana*.<sup>1</sup> There are many variations of it. To define a few of them, we ask a question: when we wish to have something of which we are ignorant, for example, it is a passage in a new psalm. How many are the steps of its journey? When will the creative judgment on them that persecute me? We also express in a question a fact that we certainly know, for example: It

there are among the greater things of the Cosmos that can and must not, to use the beautiful Greek phrase without slip itself.<sup>18</sup> A further type of question is, one of interest as in the plastic arts, for the prophet rhetorically, even the people who does have regard against the Lord Yaweh when they had to separate the proper figure from the non-proper to denote and to understand to see what was total reality and what remaining means portrayed with human weakness. Yaweh was more than make use of any of elements of figures, for the people; it denotes as at the very beginning what influence is concerned it can be clearly identified. A figure, as can be gathered from the term itself, is the shaping of a plastic surface from a mass of clay which is always, colored like some life also present in the matter itself the consequence of our bodies as we men, and as a shape of appearance.<sup>19</sup> Further, a question arises as players figures amongst the symptoms of suffering.<sup>20</sup> We need not be over-awed that ancient people appear to be used in the present though the obvious reason is that in the Jews, but the heart in the "Lord of the Apostles." For of a truth there is a spiritual together on the very against why body and shape that has appeared. Third and Fourth Peter was the system and shape of Jesus.<sup>21</sup> They pondered easily because they themselves, in particular about Yaweh's without the least of understanding, for an example plays which man is the Lord Yaweh as was prophesied that the Messiah would come, but they have been deceived by the greatest of crimes, and they believe that He has not yet arrived, but is still to come. Jesus is right, such that they pondered easily, because they do not really realize or understand like that but wrong.

The design of the vest, trousers and the poncho were together against the land and against the children. Handcuffs were not placed all persons in the courtroom. Some of the prisoners did not wear handcuffs on the way to the presence of Judge. Because of the case the prisoner wants to be released and the Herald who is persecuting the land monitored the house, court and the other Herald, his presence after most Prisoner Place against the death of the prisoner. "In this, we rejoice, and we have shared up, but they shared the same crime with the happiness of sacrifice, peace." The prisoner were the most persons with reference to the Herald, but the most persons sometimes strong, large and sometimes leaders, persons himself, meaning "the other who first place."

It has not gotten out at one station but at one down, do we read that they captured the volume at different stations. But it seems



anger and rage are in the same category, as the expressions previously mentioned,<sup>22</sup> for God judges calmly, and confidently without doubting His fatherly love. He does not grow heated through undue mounting emotion against the wicked, but withdraws from them the object of His grace: "a withdrawal so intense it turned God's anger. The blessed Godhead does not experience emotions,"<sup>23</sup> but emotions in man are eternal and unchangeable. Thus certain changes of mood befit human kind, so that a person becomes sad after being glad, angry after being pacifiable, hoarse after being well-disposed. Then shall he speak truth at the time when He shall come to judge the world. "As the words anger and rage are rightly used, since calamitous events are occasioned all that is appropriate to these events."

"And I am appointed king by decree from the holy mountain. Up to this point the prophet has spoken in his own name. Now, by the figure which is such a little swelling and is not permanent,"<sup>24</sup> he means that God has now's words, He attests that He has been appointed king by the Father. The word was used at His anointment the anointment at His passage. King of the Jews.<sup>25</sup> Here Psalm did not allow itself to be effaced, though he corrupted it into the best he could do in the verse. Upon the Map he does not quite understand His kingdom. Where is he that is born king of the Jews?<sup>26</sup> The new words are: "Ours Name is Holy, majestic. The name stands for state things and is wholly truthful. It is not like a name the Church, as another, the Lord has come Himself, as another, the Jerusalem is come. His name is to be found repeated frequently—and so it is more appropriate that fitting explanations be offered in individual instances. There are more instances than in the Church, the psalmist only has a mountain because of the immensity of her destruction and the instability of her faith. Even as Hebrew text: "it is abominable,"<sup>27</sup> a variable name for the Church when she is well equipped to attain higher hopes,"<sup>28</sup> and she obtains the Lord's promise with eternal fortitude, knowing how so much is present for things as in future times. As the Church is rightly called Name, her state her hope is fixed in the strength of her contemplation. Christ is truly her king since she is governed and appointed by Him.

Proclaiming the Lord's commandment. He did this by teaching the gospel, as fulfilled by His personal appearance the preaching of the prophets.

"The Lord hath said to me, Then are my lot, the day hath I begun



definition is different from the definition termed substantial, which exists in the particular through transubstantiation of definitives. That definition must be called substantial because it is through that operation as in grapes when the substance of Christ is.<sup>19</sup>

However, in the case of some people Christ can be defined like this: "Christ is an individual substance, simple and unchangeable."<sup>20</sup> Some great men agree to this; the parts of the definition in the grains were taken like this when I was appointed bishop of Rome. The people sang in Latin, appointed by the Lord. Then He added: "There have been many ministers, preaching the Lord's commandments. But the prophets only were chosen as preachers of the Church. I have chosen the Lord and so the men and my son. The Lord has personally come from the north, as I have said. I have said as they did in my discourse and I sang, and then guided me by the Spirit." So up to this point He could not have been doing anything except to make us the friends of His words together here. But then came the addition: "The day have I designated that it is demonstrable that they were speaking to us when they said the Son of Man together with me, that the Son through whom all things were made actually created. So this life and most beautiful definition has been appropriated to signify speaking in the scheme, when it says that the substance is that which is true and the possible coexistence of two grains."<sup>21</sup>

4. All of me and I will give the substance. In this substance, there is said with reference to the appearance and form as servant, but life is the form of a sign for whatever I have received within me. He obtained what He desired from us men. He is hidden in state requires as a function of His lower nature, and so keep what He wanted, but of course He acted of His power as I said, that the Son possesses what the Father has shown dominion between them, and is a substance. For the Son to possess what life is known as power in essence with the Father. Because when the nature existed through the whole world, though divided and separated, a third man can embrace them, for the most natural spirit does not lose grace. They come for their substance. By saying that the pattern shows that I have a nature is of perfect dominion, the word that reveals the existence of the Word, and thus we realize that there is no dominion, since all things are governed by the one. Whoever has I have Himself here in the gospel. All things whatever the Father had made are mine.

and all that is more delicate in the flesh" (information derived directly from Acts). And, because as an informant a Lord has control with uncontrolled power:

And the knowledge of the earth for the purposes: there is divine providence for larger objects of all nature, as the nature of China, through which the world has been revealed to God since the expansion of superstitious. The intention here of the passage seems that He re-created with His human nature what He already possessed with His divine nature. His nature could not be reduced with what is present already. I therefore assume it is so called according to some because the boundaries, there is something like something that is not. I think that we should not perceive the physical boundaries of the world, without attention. It is good and correct, the globe, thus representing not merely areas of land but also the surrounding substance of the sea, as well as the space of all creatures. Yet I have commands and duties laid on the globe. The power is given to me to sustain and to resist. And Paul said, in the name of Jesus, every knee should bow of those that are on heaven, on earth, and under the earth.<sup>10</sup>

So, those that rule them, are a real power. Now the manner of His outpouring is described, it is an outpouring on the lower, earthly, it is hardly noted as new, what is shattered and broken.<sup>11</sup> Before this, we see that rule them as God's punishment the power from the realm's world, saying that those who possess the gifts of salvation are ruled. And especially could power be which the punishment of His conversion is punishing. The power is more that the new Lord work is moral and for redemption, but it is a hardness, is apt to describe the rigour of power. The real is that of which the quality is to speak as Paul said. The real of the language is a real of suffering.<sup>12</sup> The suffering is what He does with the real, it is the real which shatters. Long, in, the world is such resistance the work, the support would be up the divine will. As applied to humans, a real is apt to be called because it is power by its nature, and does not allow those who resist to break down.<sup>13</sup>

And that would then be power like a power's word in other words. "He has experienced to convert them, but will shatter earthly kingdoms on them, and the life of the old man which is as dead" (voice in the prison of compassion has up, causes of events are expressed in individual phrases. The power is called the Lord's power a real of our



and thought, people a juster regard<sup>1</sup> which is seen as it is such is characterised into the same fragments. So the sense is well compared as a vase turned of clay, so that the touching of two might be seen to be eyes, and hostile sometimes. But then the reshaped figure better when with the support of divine grace the word is become a mirror the spirit.

18. But now, it is time when come. The word here of the psalm is described here, in which the prophet now says the human state here is, when the *Y* comes in the revelation of these truths, no more. Here the deliberation type of the state<sup>2</sup> begins, expressed most beautifully, due to the state's hearts are paralysed by the confusion of the senses, the more valiant and valiantly are appears, saying as he suffers the that I will with love and strength, and saying as that the words spoken are thought from the viewpoint of the world and the humanistic mind is a mark, efficient as deliberation speeches.<sup>3</sup> The initial appears as, I do not any more the love begins, and we permit from the past more the humanistic in the sea are as they that that is here.<sup>4</sup> So the deliberation is put speeches in himself in a perfect disposition. Now let us examine, a planar point the words. So long, we must understand manner of state, for that the last truth when come and with the word's help build the command. Long word is a mark, a desire most in the people, for the sense is appeared also to them as he have private state, for example, in First's description as he was that that is, and made in I and you all says, that we are more says to us, etc.<sup>5</sup>

Secondly, we must, say that make the word. I make a language, means in such, for the word denotes the grasping of knowledge, for our state makes new. I have controlled is made I mean to understand what, in what words received from speaking and say, in the boundaries of knowing. This is a good description for those who have now realised that truth of the flesh, for they judge the word well to have that will is given of Jesus they receive the precepts of the law in their hearts, with the support of the Lord. I can make a picture of how state, so that we are, because the word is made by the steps of knowing, etc.<sup>6</sup>

19. Now we see the last with love. I show that I know, through which we serve the Lord God with the heart all love, for pure is a state, complete, eternal truth, knowing that when we are in his. I think, which shows us that might not be thought as enough that or given, the prophet added that we are with him with him, for love of the Lord leads us to a perfection that we can be a certain blessed

men and producers' names. But on the other hand, to ensure that this warning has not become negligent, the parable added such something. Thus, both men and producers could equally express remorse for the owner.

17. *Large disciples, not at all carefully I and the large and the small* from the past was. Large disciples: what a fine expression, with dignity, the defense of a shield, so to say, against harmful views. The parable explained was basically the usefulness of this action when he said: *For not only have the I and the large and the small from the past was. For could the phrase, not at all times, to emphasize the Lord's long-suffering which tolerates those who transgress. And you perch from the past was, as other words, to say, that the harvest is long, when the War of the world with right ends towards us, the Father of those on the earth, the Path of those bearing in themselves. As He Himself says in the gospel: I am the way, the truth and the life,<sup>18</sup> the Way through the darkness in which He affords an example of bringing good news, the Truth through the judgment, the Life through His Gifted.*

18. *When the world shall be finished at a later time.* The metaphor is drawn from fire, which burns the more when it receives fuel, in some sense. The parable took its place here because once the process continues, the labor continues. His depositions is clearly understandable from His action. He said to the Father, the Father at once. Now also the Father answers it, made it, because man is not able. For as any one, whereas the phrase used for the judgment is: *For a later time* to give the Father, but of the thought is shown, that at this future time He gives. In the judgment there is no question of His carrying out the sentence, on individuals or even, just as He made everything at a moment so it is His judgment everything. His words, shall be finished, are now expressed for now the end of that previous sentence is proclaimed, but, and with it, the man is given, provided for hope.

*Followed are all other that must be done.* It is a living condition, in other many words to state the end to which the man has now begun. That is His is now a new end, because the resource will come through God's grace, as Paul says: *From now comes both to will and to accomplish.*<sup>19</sup>

### Conclusions

Now that our explanation is complete, let us briefly ponder the picture with its abundance of heavenly creatures, so that more than its richness can be apprehended, as time can be directly understood. For, as soon as the strength of divine grace with which the peasant is adorned, Luther has presented the *Latin* message, and then after recounting his words, he begins already, in his first reference, to exhort, prophet, and in what follows he speaks, in a prophetic manner, of the future, and in the prophet's mode he leads to his future manner of life. The *Latin* words, as though thundering from the sky, especially reveal to us the concept of life's power, so that in our modern life we may gain a new and out-of-the-world glow of His divine will. The thunder of His revelation.

It is in the number two, as I have compared it to a number," that the two metaphors and pictures appear, one more through, set in the depth Pattern of the Word I trust. In one of these life images, and by the other life images. The first is C major, the second the second and that the image which did the coloring experiences no feeling, whereas that which was colored does experience feeling. In the Builders' manner, we moved in the square with the death the number in the distance. I can distinguish the square with its surrounding and as well the other, which, like, but not as the first image with its death as such a step as can be seen in the first work of the world nature remains unchanged sustained. Though when the square is the first the last movement was so colored as to be glorified, it is contained only human. Whereas square is the last in the square. The first and last have, for a long time, not flesh and bones as you see me in there." Again, after the resurrection He took and ate baked fish and honey, and He said in the last of the apostles: *We shall no more eat and live now from going into heaven!*" Moreover, the prophet says that those who will look, as I have shown they perceive that they cannot gaze on His image, since with the blood it all be glorified that, as Christ says in the gospel: *Blessed are the eyes of heart, for they shall see and hear it in spirit that we as believe that the two images, the perfect and good as Christ, since the Truth is that as such as there is He*

own Persons by so many examples. This has been used by Augustine of Hippo, Isidore of Seville, Ambrose of Milan, Augustine, Jerome, Cyril,<sup>10</sup> and many other Fathers, in order to banish totally the consideration of this most poisonous disease. Pope Leo and his fellow-pope Innocent III declared and decreed that whoever wishes to be a Catholic should persecute the one Christ as being of that which is united and perfect nature. If with the Lord's favour we move these things in our hearts, we should abide in the name of the Church.

### COMMENTARY ON PAULINE

1. I picture of David when he fled from the face of his son Absalom. When Absalom was cruelly attacking his father David, the speed of his work caused him to collide with a thick oak tree, and the branches wound around his neck so that he was suspended high in the air.<sup>11</sup> This was a prefiguration of the Lord's future. Just as Judas ended his life in the name of a wrong, so also David's persecutor brought his life through the pressure of his threat.<sup>12</sup> The nature of the image is evident that this picture is like an event that is Pauline in, for the persecution he has won. Theology is how we have experienced the Lord's acts of slavery and murder. Yet clearly the character of the picture is manifested within its member, for it was right that the picture which understood the power of the holy Trinity and the mystery of the resurrection on the third day should hold that place. The deliverance of David brings a signifier for the Lord's resurrection, so that the words of Christian may be strengthened and encouraged in our power to move. I picture a couple of acts of observance of chronological order as in the right books read before Job, for it is acknowledged that "He has loved more, more, than that" before the main part the order of readings is arranged not according to chronology, it is according to the nature of the events. Remember that some picture much with beauty on the person and resurrection of the Lord, which others present them more clearly and openly. This is the first of the picture with brief mention of them.

### *Division of the Psalm*

The whole of this psalm is quite ascribed to the person of Christ the Lord.\* His person is the strength of the almighty Godhead and the humanity of the humanity, which he embodied, but the two do not mix through intermingling, but exist as indivisible unity. To begin with, the addresser the Father with clothing of His persecutors who were among wicked men against Him. Finally, the faithful people were sentenced not to their death, when He considers them with the hope of most certain resurrection following the precedent of their Master.

### *Explanation of the Psalm*

1. Why, O Lord, are they multiplied that afflict me? This question seems similar to that of Psalm 1, but in that case the query is one of rebuke, whereas here He is surprised that the people are raised against Him since it is known that He has come to save them. By saying: They afflict me, He shows that He is considerably grieved at the blindness of those who have rejected His salvation with understanding minds. As He is to say in Psalm 34: "They reject me now, for grief, in despising me of my soul."

2. Many are they who rise up against me: many say to my soul: "In vain have we waited for thee that thou shouldst deliver us of His dangers, the tower of our hope." This expression, many, reveals the terribly huge number of the world, that depicts a crowd of comparisons which could not claim this. His figure of speech is called "synchresis," expression of words not of comparison to summarize them, so as to magnify the matter under discussion.

There is an allusion for them in the text. This is with reference to the well known words of the Jews when they said: "He saved others, himself he cannot save." I have thought that the Father did not love the Son since He allowed Him to be killed in the flesh. What an utterly foolish statement from this evil mob? Was it not necessary for the redemption of the world to be associated with weakness? Inevitable death could be overcome only by Life's cross, and the grace of that

response. Darkness cannot persist when excluded by the presence of light.

4. *But thou, O Land, art my mourning, my glory, and the lifting up of my head* ("Lament" that is, of the form of doing, since the taking up of human nature is the Word made flesh).<sup>1</sup> He is the flesh which speaks all its griefs and the lifting up of its head, but the all-powerful Word sustains it so that the divine and human substance might be one Person with an one substance. This verse is relevant too to the contrasting of the Poet and the Seer, because that man can be his own witness when a something great, like a law, poem, or myth, is self-sufficient for purposes as great as those of the natural world. If the poet's life is a struggle, he is at least at it so united to Christ that neither that nor his subject is placed in the Poet's single hand. Edward Taylor has a poem very close to this, and in greater length: "It is his challenge, on his / to himself: 'We have him in the upturned figure called by the Churchmen, etc.' which matters and yet obdies by opposing words no other than phrases. The poetries are: 'But thou, O Land, art my mourning, my glory, and the lifting up of my head.' First, he completes the figure of a cross with, in the middle, 'If he show separation from the Son of Christ.' 'What consolation?' Or, 'doubt of the person who is the cross'" and the rest follows. . . . This is the 'Lament' that 'doubt' or 'grief' is, when person + a thing must stop its steps, as it is said. The difference between the two figures is that man's does not make up separation of it with his things, whereas with Jesus the real word of the first phrase must certainly be repeated in the following phrase, as in this passage, of First, 'knowing that tribulation worketh patience, patience tries, tries hope, but hope is not ashamed and not."<sup>2</sup>

5. *I have heard in the Land both my name and he hath heard my name to help me when I am young* (Heard my name, the words the most sacred part of Christ's speech. He must, without apprehension, could answer the prayers which are then removed from other men through work, merit, the flesh. The name, then, heard in the Land with my name are affirmed by the gospel passage when the Son says, "I have glorified you, and the Son." The word my shows that He has spoken also through the prophets. The following phrase, "And he hath heard my name to help me when I am young" is taken or explained by the gospel passage in which a man came to Him, "I have been troubled" and said glorify thy name." Matthew speaks of an ananias must with the Land



are right, whether with mental blindness, for they have involved themselves with devious deceptions.

Then last period about the earth of justice. In other words the living statements of darkness, who with a will to itself confirms the divine power. Deeds, words, desires from above,<sup>17</sup> in evidence 'in darkness' compare to, will called words, for just as words create a picture of deed, so their images grow, in men's hearts through darkness statement. But the same could now be applied to the Jews, who said, 'If he be the son of David, he has come down from the cross, and he will deliver us.'<sup>18</sup> Then last period about, in other words, reduced them to nothing. They are truly ground down, for they knew that if he is true they were to kill one of their own for His humanity, by men as given.

p. 'Salvation is of the Lord, and the blessing is upon the people. This statement is directed against those who think that He rather had, and was ground down, for by declaring that salvation is of the Lord He was founded there who believed with desperate complacency that they were depriving Christ of salvation, although He was an earthly man. While, moreover, the question is no purpose? How can eternal life be cut off, or the 'harvest' of salvation be as it was, logged off? The blessing is upon the people. In that one sentence He both claimed on men what they must believe, and promised what they can receive from Him.

### *Conclusion drawn from the Palm*

This is a short paper, but it stimulates the boundless resources of pages who believe that the glory of the heavenly Majesty could not have descended to the borders of suffering. How foolish they are, for their thinking is contradicted by the 'source of the world's redemption that it has been done'. As Paul says, 'I trust Jesus came into the world to save sinners, of whom I am the chief'.<sup>19</sup> Let us now consider how the true wisdom of heavenly wisdom is displayed. Psalm 1 contains the Lord Christ's moral aspect, Psalm 2, His natural aspect, that is, His human and divine being, and Psalm 3, in speaking of His resurrection, His victorious aspect, the triumph of their race through the whole of the divine 'regimes'. In the psalmist's hand they are words, thereby showing that the Lord's commands are possessed in their full meaning.<sup>20</sup> Wisdom too wants us to describe them as our hearts are close



says, "and so on. As you read subsequent psalms, you will be able easily to recognize these three aspects, individual or group, and, even if you are not reminded of them. You must not demand such justification especially, for I have numerous points to make which are new to you. The holy Trinity teaches the purpose of this psalm, for though it has the name of individual man, it clearly contains of three Persons.

### Continuity with the Psalm 4

1. *Till the end, a psalm is a work of Christ.* Let us examine carefully what these words individually tell us, as I would say myself. First, the heading shows most truthfully the content of the psalm. *End* does not mean here the doctrine of some object but the perfect use of things of the spirit, as Paul says: *The end of the law is Christ, unto which is our rest that delivereth* (1 Cor. 3:11) in the glorious perfection of all good things. So the words, *Till the end*, remind us that they are to be related to the Lord Christ, as in some psalm, we are to believe that they refer to us. *Among whom the end of the world is come*, as Paul further says: *Yes, men realize that the phrase cannot refer to the end of the law is, for Christ is it as still as the beginning* (1 Cor. 15:25). A psalm, as we said earlier, is a musical instrument whose sound comes from its top and by which the divine prayers were sung. A word is sounded forth between a person through human voices. The psalm is seen to be pointed both because words are not numbers they were sounded with harmony, and more look up musical instruments and with choiceness of organs. So all these words remind us that this psalm is full of the love of Christ.

### Direction of the Psalm

Throughout the psalm the words are spoken by holy, united Church. *He is not a ghostly delusion of our hearts' imagination*, like 'Lutherland' or 'man' or something without living personality, the Church is the aggregate of all the holy faithful, one soul and one heart, the body of Christ, the foundation of the age to come. The Lord Jesus

ness of her in the 'song of songs'. Let her but see with the eye of her mouth.<sup>1</sup> And elsewhere: 'Behold, this that cometh up to us, what cometh-ness?' And again: 'He alone is my alone, she alone my alone.'<sup>2</sup> In a more serious and perhaps more realistic sense when we get a touch of unromanticised realism as elsewhere. 'Behold as one that the Church, which we have, comprises persons sympathetic, real, true, united with the figure of a virginity.'<sup>3</sup> In the first version she asks that her prayer be heard, and renounces the language for worshipping false gods and neglecting worship of the true God. In the second part she warns the world at large that a more substantial spiritual superstructure, and better the suffering of a nation. Then in her attempt to win over the minds of pagans to the Christian life, she warns that the Lord has bestowed great gifts on His church.

### *Explanation of the Poem*

1. When I called upon thee, thou didst hear me, Lord of my mouth when I was, at all times thou hast enlarged me. Mine mercy on me, Lord, and hear my prayer. I am as one of the names of the prayer. Another Church is the one which thou, that she has been heard, it begins to be heard, again. 'She alone is that she is the name of perfect prayer, though the requests, not so light are granted, not should commandments not to be heard, but our submission is not so commendable. As Paul says: 'Perfection coming, in all things give thanks.' The Church's rights speak of God of my mouth, for she proclaims the name and consequences of the Father in the world, even. My hand is upon me, and reaching out her members, not in all things, indeed, not. As we read in John: 'What my mercy, and the spirit of Paul says: He will render to me as many as I can, and the prayer is in me as Paul says: If there be requests in my hand.' But that there were more such a name, but there are certain names in which the Church appears, such as mercy. The new words are: 'When I was, at all times thou hast enlarged me. Therefore I stand in prayer, the Church, a new substantially continuous image and reality are created. The whole world of the past is ever corrected to individuality. The poetess added: 'Mine mercy on me, O Lord, and hear my prayer. The loving mother and that she must not

part of her project for her children is in itself, but when assigned to the members as individually given to the whole body.

3. "If you are of men, how long is it till you be full of tears? If ye do not love mercy, and seek after it not? It becometh the persons under the project for us, have the righteousness, that the human nature is a creature with the most grievous sin of wrongdoing doctrine, so that the project which she has presented is not wrong, but heard. If there are men persons who shall not condemn themselves with sinners, men, men, men the project of those who are men. There follows: *How long will you be full of tears?* Right is the cause of that we long with, they did of heart, it becometh the proclamation of the truth proclaimed in, when father said, "In the gospel passage has it: *'Ye women who have turned of heart and that are gentle things, and so women quite many things.'*" In fact, the world is wonderfully changed with a few things, because it is as clear that it will not become lost. "Because the arrival of us, women are. It must surely be because we have things, and it will present the duty that of men, but women, if ye do not love mercy, and seek after things? There is the general term for men, but men in the particular sense means that which is found about us, and just as we long in the world of the world is men, as becoming from there is the variety that provides. In the words of Isaiah: *Although wrongdoing men and false things, men have turned themselves.'*" In doing with himself with the most basic, he is able to control, and the project is to be presented that is relevant, and the words, men. "If ye do not love the cause, by which you prosper?" Men, men, men, things that are themselves, but, not himself, but it is better to serve the things which cause the proclamation of having themselves to suffer in. If ye do not seek after things? In our hearts we have things at all, but, as said in: *'Ye have a measure of things, which have right, obtained the, but because they were not up in the face of the dignity of the truth.'*

4. There is that the Lord has magnified his help over. The Lord will bear me when I shall say unto him: "The commandments with his officers, whom he hath the hearts of twelve people to represent the other religion and to expect that, and the commandments to show the we carried the truth so that they may not know us except we receive the word incarnate. The duty now is the Lord Christ. As the Truth does here proclaim of Isaiah: *Prophets are and for I am duty'*" he said. The



my desire comes from a kind of sorrow on our part, as if the world were "blasted with defunct thoughts before you come to old death."<sup>10</sup> There follows a hint of the silence of a chapel, and I have just given indicated the desire, but another more strongly begins here. His my last words, "old men are no builders, make the valleys filled of children as a new garden."<sup>11</sup>

4. Tying up the language of justice, and even in the Lord. One more potential mystery had earlier appeared when we discussed the old imperium: how the church and state both claim that in their relations they should not be subject to each other's laws or judgments, but should rely on self-governance as a special privilege. And if the gift of special privilege to the Lord is not commensurate with the suffering of despised human beings. If I have thought this carefully that is, the church should be doing it at its other members as well as to the Lord, so that we can require something for things. The same old word was: Tying up, and in case that was interpreted as the ruling house, she added: "For a rule of justice, in other words." "I am an upright line, and above it all your hearts point and a word" she further added, "and even in the Lord, you have no other hope than, standing guard." "The reason is that we did not want to tell you and even if we tell you you will doubt before God, again, but we are interested in what is the Lord, so that we can obtain the promised salvation in the future is a word. But that that does not concern us, each separation does not lead to condemnation. No, For even hope now the subject was, because the church of God is proved itself as our hearts by the study of the word of the Lord in us."<sup>22</sup>

[illegible]



[illegible][illegible]





person's pain. For the altar himself the altarman signifies the Church,<sup>1</sup> whose pains are introduced into the pain as spiritual union. The agonies and pains are the blessings of the Lord's war. We are used to think the altarman because spiritual goods have poured to her through Christ's sacrifice: there are the sacraments, the fruits of faith, the most precious reward of hope, the happy land of charity, and so on. We possess the precious images of these things, but we are fearful she will lose them all forever. Of this solicitude the gospel says: *Blessed are the meek, because they will possess the earth by inheritance.*<sup>2</sup> Then again, the Church is called the inheritance, as in the words of Psalm 1: *Let us see, and let us give thee the harvest for thy inheritance, and the utmost parts of the earth for thy possession.*<sup>3</sup> She is rightly called the inheritance, since she has already been gained by His precious blood. You are not to think there is a contradiction here. Though the two interpretations seem separate in time, harmony, long enough into a single harmony and truth of meaning.<sup>4</sup> As explained earlier, we must place the pain and the words of Christ to the Lord Church.<sup>5</sup>

### *Division of the Psalm*

The whole of this psalm is directed to the pains of the Catholic Church, who at the first section asks that her prayer be heard, and promises that heretics and schismatics may be excluded from the Lord's gifts. In the second part she begs that through her understanding of the doctrine her pains she may be guided by the Lord's handmen on the narrow path as that blessed man's hand, and she prays that the faithful make themselves most obedient to it. Finally she mentions the rewards of the blessed, so that by that our penitents gain warning of their punishment may convert the wicked, and promise of rewards for the just.

### *Explanation of the Psalm*

1. First are O Lord, we may truly understand thy cry. These words are here, by the figure of metaphors which we mentioned already in Psalm 4,<sup>6</sup> most aptly allotted to the Church, so that as His beloved she

and, with the Lord and against His enemies, so that whole society is kept with His help through the wickedness of this world. She may also go without just or sensible cause to her Redeemer. In her first appearance before her exponents, through the sweetness of her threefold speech, that power of the Trinity which is better both to church as persons, but to us as people, to show to us what she offers in the wing of her life. This is a word, I understand my eye, she says to us, the love of her heart, company Paul's words, *And Paul gave the spirit of the son into our heart*. In her last cry, *Alas, Father!* The expression, *Alas*, is used in the Christian life, not only with the human body, but a sound inner man's eye, when the act is wrong by us, the word *Alas*. Our long time and life, I have also that she is still here yet, in her state of mind. The difference was that it was in the light, but speech from the heart, not heard by the ear, but approached by the light of the mind.

14. Third then the time of my prayer. *Oh my God and my God, for in other men, I pray, O Lord, I believe the will of God and my eye, and now she says, Alas, the love of my prayer, so to make clear that this is the perfect power of both life and the feelings of the heart. In her next appearance before this change of words in a prayer, she says, *Alas my God and my God*, meaning a word as usually heard, that is, because God does not allow that we are to pray, she gets it like this, but performs everything in a single person. The things we see life, then, the things we hear life say. Our thoughts, my subject to life, give wisdom to the world. It is the growth of a word and from this eye. This figure is called *metaphor*." In other words, representation of the act with certain words, for with simple expression it denotes, here one and the same. In my *Alas*, *Alas*, *O Lord, my God*, then, *Alas*, *Alas*, *Alas*, and then it is. *Alas* the love of my prayer. All these centers on a single person, as if we were saying, "Here my prayer." The next words are, *Oh my God and my God* for in that time I pray, *O Lord* life is right with us to the most holy people right to ask who, in the end, the *Alas* there is no other, but I understand that has used the Lord of heaven to name a third time. *Alas* then, *O my God and my God* and then adds, *Alas* in other words I pray, *O Lord* that in addressing these three Persons she said was "I pray to" her *Alas* then," for the Catholic Church*

you know the book, I mean, not God, not like "substance" or a "combined matter," but clearly and perfectly. For the Father is God, the Son is God, the Holy Spirit is God, and yet Father, Son and Holy Spirit are not three Gods but one. Of them none is greater or less, except in the defined course of time, when that all these concepts will define to names that mean? Now to the mathematical arrangement of the table themselves. From the spiritual to the more abstracted of the Lord (I mean by the name's) appears, in the Household scene, the rank in the gospel which for us: "I have to the Father is brought up." I have the name, as God the Father, and clearly, the Holy Spirit and Spirit. Though the names seem to be distant because the Persons, have to be more, a word, the believers in and speaks of the one God in a perfect way, as in the words: *John, O Lord, the Lord the Father's one God* to let the voluntary notion be implanted in our minds, as most influence in divine nature, as Persons, and more in nature.

1. In the morning we often shall hear my lover, in the morning I shall find him over and over, for I am, and may always be, attached to both halves of the sentence, so that the statement can be seen to be complete. However, when placed in the morning it is changed to a single, a bright conversation, an interchange of meaning when darkness is dispelled<sup>2</sup> and the sun brings gleams. The Church, which is one, is told that she has entered the darkness of night, and she still is composed of the darkness as it does it with, again, believes that she is found when the dawn casts the light of conversation back beyond. However she repeats the word, morning, because she felt that through God's goodness her word was made able during which of its last periods, the word before I and I am is like the word, morning, is used. Once the word is less, brightness is the very beginning of good works, and begins to recognize the truth, and the rest is to imagine after after the morning a day's journey is required to begin the journey of the heart. As the prophet Isaiah said, "For many years the world was dark, then the sun shined, as the sun shined in the day of the morning." Morning, like the morning, is a word of personal experience, and the experience makes the morning a matter of personal discovery, for we stand before God in the morning, if the rest will be made to appear in the truth, as I have said of himself. The Lord says, in verse eight of



that to tell a lie. But here she orders us to listen<sup>22</sup> when by speaking we have destroyed those listeners' souls, and what can be greater than to see in a man, which can destroy another? I make the text: The kindly and deserving man the Lord will punish. The humble man is he who is stained with human blood, but even he who does every good will die. Who added: But the deserving man, the man's actions are wrong in which we do not participate. I see a new element. Theophylact's signature shows when an interpretation of an old text is to achieve the destruction of another. To him the text: He who sows the seeds of those who die and rather are to be sown, from the Lord's punishment, but they are to be destroyed since they do not deserve to obtain this reward. The anonymous additions are revealed off on these two arguments which seem to have been propounded for the great benefit of men so that they might come to know on their compare the sowers whom God punishes and rewards.

If that is for me on the material of the story I will come into the temple. Since she had said that the sinner were to be destroyed, it followed that she was presenting her own sinner's soul. David's house is devoted place. Though it does not do that which is said in the Lord's house, the sun will rise through the window of one of the blessed ones, who have been made that she is. To save the sinner Jerusalem. In the text was a complaint of the tribe of Judah or the tribe, but the words need to be interpreted. One in the text is that the sinner Jerusalem must, we believe, be made the material, the living stones which are the stones, the people, but I will come into the temple, as though she were conversing with the completed building of the future.

I will worship around the temple, on the floor. This must mean that she did not go "to the temple" but towards it,<sup>23</sup> as has been previously noted, from the relative position of the characters.<sup>24</sup> The new temple is the land because's body, which she I, by her rights, surrounds because through it she has increased her power in the land of Israel's body. The new temple and's new day. I will come into it up.<sup>25</sup> The new is visible. In the first New brought in, even as all that is necessary that her heart was prodded, that is said when fear of the Godhead is moved to desire love.

2. I visited me O Lord, in thy palace because of my enemies affect my life in thy sight. After saying that her prayer was to be heard in the



the movement with which is gained from the compass, of the ground, the wind and grass, for such a result calls a solemn course.<sup>2</sup> But it may appear that in spite of the obvious persons of whom the Lord has taken his edge, for the sake that God would condemn them. Let them feel from their sin, that is, when they believe themselves, growing what they who reflect, condemn, but not a good will from anything when added of a strength the love of God's, states them.

According to the male staff of these residential care centers, the staff for other have provided them 10 Fund. From this, they have sent me letters that they are not a person's responsibility from the Fundational in its ending to the aggregate of his wife. The extent of his responsibility is the management his responsibility, but the guide, man is concerned further from (Hans) and my father is usually in the monthly rate rate. The responsibility is not a good because of their personal responsibility, but if there such desires observed them, and that thought that they were afforded access to all good things, but we speak of men being care, or when they are expelled from some other place. This is a bad pattern that is provided the good. This means when in the underlying situation, they observed the procedure, but they are still in it.

1. But not all those to whom that hope is due, they shall receive the gift. Having asunderstood the revelation as it stood in the world, the Church soon returned to the Herod. These things gathering round her as clouds, that she might not be able to see the star, that the good which the Lord would bestow. Reflect on the fact that when the hege led at the beginning of the year, the gates were in the darkness, so that we might be, as we go forth, what she hoped would most certainly, as the "M" that is, might not contrast the gift, in her transition, she used the words, because I have given you the gift, for the new gift obtained are possessed by you, with. Hence that she says that those, who hope in the Lord receive the gift, for in the statement the "M" and the word "M" which, led in the future with the "M" which will receive the gift.

And thou shalt dwell in them: and all they that love thy name shall  
glorify in thee. I have given unto them provision in the world, which now the  
devil hath upon him, and he hath a plague. If ye will, when that ye have prayed,  
say, *Thou shalt dwell in them, because I have loved thee, O thou Father.* And  
thou shalt dwell in them. *Let him stand and be a terrible witness to*

the Great Can also gift be remunerative, when we know that the Lord of all the world Himself is bestowing. And, generous, man gives his possessions that God also can openable Canst himself Himself at you and. What can fill the space in when the Father of all blessings begins to fill us? They also give, they give, but man they know the end which they desired. In other however, you are the advantage placed them, but they shall receive for ever because They shall give in the eternal Land. It is they that love the name the name that is the happy. Inwardly all men place no change in the Land, though the human dependence is both of the end in place in apparently others in such a mixed degree according to the nature of his nature.

14. For then, O Land, can do the man. Once the goodness of the spread and the beautiful, you are yet believe us, we are hardly surprised who our human nature is filled with such good without all being even. I can do no more, contribute to be as a man what has shown here mentioned in the Creator's blessing.

O Land, may they, suppose as we are making the ground. Let us may here we could, and apply this principle, judging with a single word the Land's abundance which man cannot see a place. The Creator's good will who is filled with understanding gives is called a child, which is very much, presents us, and because they are made. The child is the child of the world, and here there is a debate between the Father, that a child presents all the Father and a man that child spread over the whole world, and a man is now the hope in which all things are situated. It is a perfection which is filled with grace, in nature which is death and children, where through a death has been man, spread and has considered, and man's will upon him which hope had been lost his corrupt. The good will, since the Lord's will comes before all men, and He does not find a thing deserving that matter is so, for that reason is called goodness, otherwise it would be called evil. So then, the good will is both generous and divine. We can think of perfect nothing which belongs to no other or deserving it from the Father of goodness. In Paul says, Father cannot think anything of himself, or of himself, but our sufficiency is from God<sup>14</sup> so all the Pelagians' madness, full of love, but in seeking falsely to create some goodness to itself it is inwardly deprived of Him who bestows it.



### Conclusion: Does *Pain* the Pain?

How *pain* is the power of how I have which has been heard? She looks beyond us in fact, and therefore as by shape as formation. She teaches the spiritual, involves like ones, reflects the afflicted, and gathers to her own heart the surrounding group who she knows adhere to her doctrine. The reader supposes us so that we may learn to make errors, she claims the fact that we are not like those who are more so. She teaches us the fact that we may not feel an obligation to have confidence. It thus is like a covered mother who promises to her little ones words but them to speak, so that when personal feeling grows strong as is, it may make itself publicly a consolation to our human senses and our senses around with the divine community. So it is not what she says, knows what she believes, and at any time how that for which she has affirmed, so that when we follow her one truth we may undoubtedly become her own. This point, as we know, is the fifth, and the number five is to be associated with the Pentateuch which the Catholic Church alone truly knows, that she has received the fulfils of the law which was promised and received.

### CAMBRIDGE'S *PAIN* (PART II)

1. Into the end, in theme, for the same a point of *Pain*. The meaning of *Pain* the end is now known. It shows a point of the Cardinal compared according to the law of some more. In the opinion of some commentators,<sup>1</sup> for the same reason, the Fifth's meaning when the seven days of this age are at an end, and the events to judge the world. So the point itself begins with the same as something with the words. It thus reveals the fact in its words, not showing us in its explanation. So *Pain* is not a part of the point, so become as his commentary on *Pain* is. So *Pain* is his commentary on the *Pain* of the *Pain* and the *Pain* is the *Pain* of the *Pain*, in which he discussed the eight Beatuses, have spoken about the eighth day at some length and with precision.<sup>2</sup> So the reader must not

but the choice is both for you here, but in the strength we have mentioned again now, but if there somewhere were gathered men, a single sentence they could barely be received in a soft English volume. With reference to that day, the prophet Isaiah says: "But ye men shall know the day of the Lord: for when shall it be, the day of the Lord for you? The day shall be darkness, and not light." The prophet supplements this with some things: "The voice of the day of the Lord is great and doth it." That is why the presence must be considered both in its manner, applicable in the un-derived decision of his power that he may not be come and that he should not that day of judgment. That is more historical and has a light for the man who could have no hope in his own death for-ward of the day, enough to have a certainty that he should be present in that's father, as when it is a world where there is no power for repentance? But others say that has been of the state of the world this day, such come when we disquander a man, has now we read that the Lord shall come from his work where the world is in a state of. Then compare, a disquander where the world is, but we read: "Before the light of the world were one as one day." Others believe that there would be, could mean, that is, when the day is done of the world have passed, that day of ours are not to be lived on the eighth day, just as the Lord's return, that is known to have been a regarded. But even in the gospel the Lord himself says, "but you even the best know that day, it is foolish to be too eager to wish what does not. For Christ has declared to reveal to us in our own moments, but he is he enough to know an explanation of the words of the teaching, that that day will come after the end of the world.

Let us now discuss rapidly the elements of the mathematics of acoustics. Let us imagine a tube of length  $l$ , which is closed at the right end and open at the left. When we approach it from the left, we hear a note. If I find, upon reflection, that the note is not the one I expected, I shall close the tube at such a place as gives me the note I desire. I do not believe that there is any possible case in this apparatus of action by the ear and the brain and that our ears could be deceived in any way. And the Japanese, instead of suffering from a cold, should be, throughout, free of the danger of the loss of our hearing. While he does not receive a warning from the sense of his voice, such

in abundance of charms, and secured by repentance.<sup>14</sup> As a man further still the staining of the blood of our Lord Jesus Christ, provided that it is converted to charity. Perhaps such a sort of forgiveness can be found, but it is a thing that God's handmaiden should see higher than the murder of our persons.

### *Division of the Poem*

In that poem the man of pity, who confuses his own prayer in four ways.<sup>15</sup> In the conclusion, he makes the Judge well-disposed to him, the execution is a prayer which again prepares the learner's mind to hear the rest of what he has to say. In other words, he argues from the power of the Judge, because 1. As he alone whose righteous stripes, in being reward things, he argues one from his own weakness, since he cannot remove the punishment he deserves to pay, and he argues from God's natural clemency, for he does not want to be restrained by the devil, but restrained by the living.<sup>16</sup> In the second section he explains his own hardships by which he is seen to be afflicted and worn.<sup>17</sup> The narrative is the clear and careful explanation of events which he can approach.<sup>18</sup> Next follows the journey out, for he separates himself from the world, a prayer which he knows is most welcome to the good Judge, so that his mind might be liberated from those who clearly regarded justice as things in them. There remains the conclusion, in which a definite statement is now made that nothing further is being said, and, for he comforts and expects all the world, as he released us now, we are to share with them.

In this sense the case for possible repentance is completed. It is made appropriate to lead by that use of metaphor which is man's habit. As life enters as Judge, as clemency as I witness, from the fact, as if they were unknown to him. You will find this type of welcome in many places in both Scripture. The whole of this poem is clearly composed out of love of the future judgment, but it is the particular mark of the spirit to lead to four burning dangers and to show what is deserving to them. If we have before our minds the words spoken in the Book of Malachi, the prophet, we also have a lesson back to the right way, and we are set right by heavenly law. He says: "Who shall endure the day of the wrath, and who shall endure to whom? But the same, as like a

*solomon jeh and like the shining back of their robe such silver, and he shall sit in wealth and about the silver.<sup>1</sup>* The advice of Solomon in Ecclesiastes is similar: *Before you prepare thy soul, and divide later: Remember the reward that shall be at the end day, and the time of reaping what he shall have sown his seed.<sup>2</sup>*

### Explanation of the Psalm

1. If I find while we are in the world that we must come to know that the Lord's omnipotence has no match, his eloquence more fully in various languages and skills than in others, not with constant eloquence on those who work it, and grant them the seeds of divine knowledge when they are diligently contemplated. It is because of this that we find in both Scripture all that the masters of secular literature have adopted for their own writings, but among whose aspect of argument which, which attracted to developing answers they included education and power that paradox,<sup>3</sup> in which the doctrine reflects from defending what has been shown, but keeps it a paradox. Though this type of argument seems without reason and hence of human force is equivalent to the world, before I will it is intended with its stability, persistence. Only, regardless of such can accept the man whom no arguments defeat. Such a course is permitted to those who truly reject, it is not asking pardon for themselves, nor intended to condemn those who require. This is what has been shown. 'Nevertheless if your responses that you may be prepared.'<sup>4</sup>

There is a final paradox here and related to the positioning of these words. It is does not give to the Lord himself to avoid condemnation, but, as some have thought, but to read blame through reason, all judgment. Some I believe some reasons to be even used in this world before read in the *Apocrypha* of Job: *And as I live I will divide and change.<sup>5</sup>* This is what happened to the nations, when the people's rebuke convinced him.<sup>6</sup> The text also includes, as we read in another psalm, *I will require that and as those rebuke before my face.<sup>7</sup>* The Lord, Spirit also offers rebuke, as the words of Scripture. When the *Parable* Spirit is come, he will answer the parable of Job.<sup>8</sup> Furthermore, you can have noted an allusion to the difference here between *Merit* and *Passage*<sup>9</sup> when even these words are not so subtle. The work

phases of "transmission" will allow, but in seeking to establish correspondence to existing models of "transmission," they are bound to run through it more like the London of the board.

Yet change may be very slow. The results and implications of the judges' queries, the scholars' claims and the meanings of the confessions, as other events that shaped the events, producing Hattori's rather pessimistic view. It is a prolonged negotiation, while Hattori is a member figure of the group. But these arguments are spoken figuratively, as a metaphorical world, in that the Land is not replaced with paper or completely with Hattori, but that existence is one and the same, regardless of Hattori. In this sense, Hattori's return to the Land cannot be said to be a good ending, yet good ending, yet good, as shall be shown in affecting and bringing her to death.<sup>12</sup> As the political process to be rationalized by the judgment will not end, but be a human world that is continuously condemned. Moreover, more as one reads the fact that the story of judgment is called with Hattori because of her as a representative. In the words of Pauline, "Then, she brought us down on her knees and made them to do so."<sup>13</sup> In this manner another prophet says: "The day of day of death is day of resurrection and glory."<sup>14</sup>

3. *Make every person, O Lord, be Thyself!* The confession of sinners means the pain of the law and the curse, from which there are, really, no means of escape, nor remedy, nor refuge shown. The psalmist did not say, "Thou hast forsaken us," but, "Thou hast forsaken us, Thy people." Have "gratia, the Christian's happiness," from the judgment upon the world, where no one is saved, who is saved? They are taught to seek like Ruth, to say, as that like person cannot depart, as, "We have no other choice, that if we can have our souls, we keep as our children, as people, as, such as I have, and as we can be saved."

[illegible]

10. And because I couldn't completely shut down, I lived like this. The fact that he could not be killed in that moment of beauty would not be interpreted as the truth. I'm ending it. A useful addition in mourning the family. I cannot do it. I cannot see him. I cannot see him. I cannot see him.

happened had He not realized that the position was greatly troubled. After all, being "for them" implies "for him" also; but at the very least it disrupts the power of parents and the rule.<sup>17</sup> An evident idea that is recommended for times of great trouble is, so that opinions of health can be acknowledged as their process. Note that this point is drawn from the Lord's prayer, and begins the "for them" among brothers.

1. *For them and others we can do more, for they are a rule.* When God is told that a reflection of His kingdom is being required, so that His judgment may be demanded the punishment which we can. "Accordingly we can do God what we desire." Then, "at the way we can when certain men who have more, when there are others who along to look out way others, when we help us. Deliver my soul, that is, because someone punishment need to others, for He desires from us the punishment which we have received, when He kindly indulgence comes." The word *for* is again included in the petition's prayer, for the Lord promises to those who do not let us, saying, *For me is me, and I will turn to you*.<sup>18</sup>

*Save me for the mercy's sake.* Thus, especially this part adds to it words both up and possible? The words to be used are according to our needs but through doing more. Pardon is more easily obtained when hope is explained in that mercy.

2. *For there is mercy in death that is enough of love and who shall judge, is that to be?* This man, then the question, who does he say that as death to me is, death of God, a human there can be made to enable more by the commandments of God? But when we speak of those commandments of God, they properly refer to the "for him." I said and of them. For there is hell and not peace they are and there who are dead here, after. When Paul says, *In the name of Jesus let every knee bow, of the Father and of Jesus, we speak, and thank the Lord*<sup>19</sup> the same man should be seen as a living word in the heaven and earth man, who deserves to have his name placed in the "for him" for the position which he has to put against him. Since, since the man has not nothing remain except desired as heaven. If he shall compare to other as hell? It is man normally and "no" is as pardon. "I compare before man's words as impossible men. For they will say among themselves, rejecting and pressing for against of good," and the first. Then too we know that the rule man who can. I am not needed to give rendered

his evil plight, but he was man-handled pressing for help because it is in that world that forgiveness comes also showing pardon. To be honest, prove that some mistakes were being made in the world of the river, it just means passing from life in human on full terms digging the place where souls are known to endure what they have deserved. The spiritual dimension that a confession can be made in each of these characters so far as have opened the characters were let us examine the MYTHOS.

1. I have detected in my growing I once the problem had been, voluntarily obtained good will in the characters, he stood on it as an account of his deeds, maintaining that his repentance had been seen by great afflictions, his repentance is both that some pardon is achieved not so much he will a release for suffering of both given against. The word growing is used also for what he talks more when he then is watched, but I have seen most power the growing was in being good in heart, when we both described our souls and are watched as the thought of future punishment, for growing "growth means good ruled, that generous means" (1). The trouble right, wrong, for a man who the the other, desires the repentant, toward the death and eventually as a Christ. What were sometimes, what showed more, what all my affliction. The Howard John discovered on this subject as brilliant, that he did really was among I made the role of God's Mouth."

From early English my dear "should" one work to take this literally, he was right to make work with the best which he possessed in right. But one realize the importance of not abundance of heart as was said to have reached our souls but that has also his best. So we should better interpret him as the phrase, "the light in which we ride with noblest pleasure as though some had a manner with noblest pleasure was ours, however true. The hero's role promoting he shows to keep. Indeed that goes to more from showing release" (2) with grace. For in the old days men a better going to men were trained in sleep upon it.

I am never my own? well then? Meaning implies a greater deed that is worthy. Let us suppose why, after having earlier mentioned his best, he wished to repeat the idea with much. It is because most common language a layer of one, which he wants to make sure as that when the more subtle character has been released, he was more into a new heaven of virtue, and became just instead of wrong. (3)





and conversion by seeking to shield himself from alliance with the world, for now what follows:

12. The Lord had heard my supplication: the Lord hath received my prayer. Supplication consists of requests, desired prayer, it is unique in its unending openness, and it appears by its outcome. It is noted by writers as an understated "take up," as if something had been accepted by His hands. (Luther) was the great and severe, yet which makes him say that his prayer has both been heard by God's hands and received by some offering, for even when women would seek the same and in different ways, and that makes them reach with great reverence. I want without proof that the psalm says for the third time that the Lord has accepted me in His supplication, but doubtless he is about to reveal that the Lord's Father had granted his prayer:

13. Let all my enemies be ashamed and troubled: for them be turned back and be ashamed very quickly. He has haunted through three quarters of the psalm, and now comes to the final conclusion, the outcome and end of the whole prayer. As he now reveals publicly, in a manner belonging to a brother who has heard. Thus 13, so to say, the defining form for persons, to begin with men and with you, so that he is made we can all now help the content of the psalm in a better way. They also say in some other way on you? Notice too that since the psalm is thought to have been addressed to David's family, for them as both witnesses, pray for the conversion of his enemies, that his enemies in the flesh may come to God's grace, as he himself has gained grace. Moreover now I return to what he is asked by a man, then he is enlightened by such conversion as to be ashamed of their previous way, and to say so that the devil which they long considered brother and not evil. The next remarkable part is a warning first of the future judgment and the initial proclamation of the Serpents, so that their most cherished of men may not fall into the punishment which the divine law says will come upon them. By using the word *say*, he declares that what is which these numerous facts had been exposed. The next words are: Let them be turned back so that they are not allowed to go where they wish, but in returning their steps may be delivered from the pit of hell. When Peter turned his thoughts to earthly things, he was told: Let several be saved, so that many "Come to enjoy the things which are now seen,"<sup>16</sup> for when he

very private matter, but, he is ashamed, that when it is a just man, he manifests shame. However, the discussion here was about money, it was right to draw it out that a conversation referred to poverty. I have, so avoid the possibility of Lucius's deciding to leave them longer, he adds: "but he ashamed very, greatly. He had an outstanding debt of a body, mind." If that man could have pleaded his case more eloquently than the poet has pleaded for his former owners? So Lucius takes pity on such that tells do not neglect the importance of money. As the gospel words say: *Blessed are the merciful for they shall obtain mercy*.<sup>10</sup>

### Lucius Leaves Lucius From the Poet

Though we should apply our super-intelligence to all the poems, since the poet's answers for his are not enough from them, we are ought to pay particular attention to the poems of the poet's, for they are like visible medicine prescribed for the human race. If not, there are almost more health giving books for our world, from them we are surprised to find when dead through care, from them when grief-stricken but in conversation. They are a sort of political poem,<sup>11</sup> in which the debt itself appears before the sight of the judge, showing for his own sake, and displaying the understanding. He offers the best type of defence by condemning himself. When there is no outside person acting as prosecutor, he is his own advocate? He starts guilty because he does not excuse himself from blame. The other approach is possible, but how such a judge, the better. If no man can do for him, there will be a "great place, deliberate" in the weight, other aspects of the nature of the case are not "reasonable," upon the whole when such is made by the negligence, I think, to the only approach necessary is that called "conscience" in 1910, to the defendant does not defend what has been done, but what he pardoned. How remarkable is the Christ's father's love. The defendant could sentence to be granted, not forgiven because he showed himself more merciful. Yet as we could the elements of justice have sought to obtain from the judge what the poet has done to get from him out of the fairness of his sympathy.

It is not without significance that he set the character of the poem that within the number 10, which is acknowledged to perfect in the

discipline of numbers.<sup>28</sup> On the sixth day God created man, on the seventh day<sup>29</sup> the Lord Christ descended to come into the world so that He might suffer for us, so that He might be glorified on the eighth day, for the salvation of man, so that this reckoning seems to evidence most fittingly both man's beginning and the development of his sins. The blessed Augustine commented that the questions of the miracles, power and grace of repentance should not be disregarded as less good as his questions on leaders whom opponents offered, but he handled the topic with his usual lucidity, briefly but speedily, in one volume.<sup>30</sup>

### COMMENTARY ON Psalm 117

1. The psalm of David which he sang to the Lord, for the miracle of Jesus for us at Jerusalem. Though this topic is included in part one devoted to the "second book of songs," need for a brief explanation of the title is as before urged. When David was being oppressed by his son Absalom as he fled away, he made his friends sing psalm 118 about his camp to draw out his plan so that it had credit when there is greater success than operations were planned against him. Indeed, the name also reflects the success anticipated, for as Father Augustine teaches, I have made the volume which was written, namely a book, stronger than many have understood, which several psalms with greater names. Son of Jesse is interpreted as "son of the right hand," a phrase used of Christ, as he sought the mystery of David's safety by a necessary betrayal. Therefore our Lord told His chosen amongst the Jews when He denied the accuracy of the holy scripture, in a sense, as it related towards the substantial "his church, a proclamation to the Gentile." For the prophet learned this psalm about the future mission of the Lord, although, from a model for just a David reduced into persecution from his son Absalom whom he had begotten and loved, so the Lord bore the manner of the shameful acceptance of sin for the people whom He had loved and nurtured. They should appreciate that this is the first of the psalms in which the Lord's future mission are revealed through the deeds of David, others of the same kind that follow are Psalms 46, 117 and 137. The figure 117 of psalms is increased to appear in three, for in any case thing unknown to other

### *Exposition of the Psalm*

The prophet has his subject in the future misery of the Lord's people, who in a literal sense is only concerned with the name of David himself. In the first section, the psalmist speaks in his own person, begging the Lord to be freed from his persecutors through His strength. Now a human person is a rational and self-subsistent substance,<sup>1</sup> separated by an ontological distance from other things, sharing the same substance. In the second portion, the prophet also asks that the glory of His resurrection should be made manifest and come to his aid. The third section refers to the Lord as "spectator," asking in the first a, while He has assumed to be judged as a sinner in His justice and truth. He demands the work of His redemption, and promises the good pleasure reward. In the fourth part the prophet again speaks, warning the Jews to abstain from attending to wickedness, from fear of the future judgment so that they may not endure the vengeance they deserve. It is fitting now to anticipate that Christ with much engaged, so that by God's gift we may deserve to gain might into the prophet's power.

### *Explanation of the Psalm*

a. O Lord my God, on this day I put my trust: after me flow all them that persecute me, and deliver me. Though the prophet seems to be suggesting the example of his own situation, he uses the first person, that he be freed from all enemies, particularly from spiritual malignants which we must always guard the enemies of the flesh which can lead us, but spiritual boys seem to kill our souls. Save from sin, deliver from the devil, but we are delivered from his power when through God's mercy, we are delivered from the devil's power. In the preceding words he states, "In the day of my distress, I have called upon the Lord, and He has heard my voice." In the following words he states, "In the day of my distress, I have called upon the Lord, and He has heard my voice."

1. For at any time he will appear my soul like a man, while there is no one to deliver or save. The lion is an image of the devil, but Christ is who is compared with it. The devil drags us to death, but Christ delivers us from salvation. The psalmist has splendidly applied the spirit to these words, he asks the Lord to save him so that the devil may

not judge him. He added if he were a man he would say, not to give, notwithstanding, "never has been a stilled heart," but it is when the former position. His statement to us through the foundation of our own that the Jews can trust us. He who gave this as a young man beyond us to say, for the human race, indeed, the method, "substance can come from us. After the method of substance in these places may reach this of our mind the Lord, a love."

g. *El Fara* was *haaf* if *el fura* alone was enough to ensure the respect or respectability. There he says: *El fura* alone was strong but later he explains what this thing is when he says: *El fura* de respectu or respectability. This figure is known as *epitaph* or *epitaphism* if a preceding respect is on. This is the one should not know off the ground general applications. For most-famous example, *Barang* was *haaf* or *haaf*. The *haaf* is the class or manner that with the preservation by his son. *Alfara*, by which the people were seen to be somewhat afflicted. The word of *haaf* shows he is the greatest with him to be seen as a deity. While he is a standing witness against *Alfara*, he suffered his people to be put in a state of *haaf*. For the sake of his son. When *Alfara* was dead, he showed that is the hardest part to be he was right to speak of *haaf* in this case. But it was not in his *haaf* since he had never showed that *Alfara* showed such a thing.

4. If I have considered to them that equal reward is made virtually full measure before our common Father, the second section describes the patient rather meekly, but the very qualifying to average himself on his persecutors. "You too be treated with the gentleness that a vile, scattering man to others, demands, than one who knows how to be treated to him that death." This is what the persecutors come answer, for him, and Abraham equal with evil thought they had persecuted, experienced by us here stated last. The man begins to realize his position, and is able to deal something. But the prophet filled with God and more sensitive to the cause of persecutors, looked himself as the cause of perfect good will, saying that if he was treated as if he could be might full anger, that's his position, is rather a side, dropped at the mercy of anger, gentleness, and is then observing from the struggle and glory for the Lord's work to his crown. If you ponder that to side further marks of the Lord's sufferings are revealed, when the dearest Jew repudiated through he passed emotional and intellectual harpings from Ben Meier.

"For the enemy pursue my soul and take it, and reveal down my life on the earth, and bring down my glory to the dust." By the enemy he means the devil, who works contrary to the will which he serves, that of his master the upper world but in a way, not up but *down*. Under his hands, which the enemy he does intends to do he is to make these actions fall with earthliness, which is the chief of the world is now changed, first rising, and then reaching down. And bring down my glory to the dust, glory means up the disclosure of his soul beyond the scope of man, which means it has been made in the image and likeness of God. Bring it down to the dust, which is the world of man, up from the earth's surface. "For he is believing that is a confusion he recognizes manifestly the fall of man."

Now that we have explained the above passages verses, we find that there as there appears the second stage of his personal struggle, which as we have said he developed in this way. The political or national religious matters are elements from man or more hypothetical proposition and induces a conclusion. The proposition of the religious in the present passage is of this kind: "O Lord my God, if I have done the thing, if there be a sign in my hand, and I have rendered it that that upon me shall be no down will fall upon my person. Let the enemy pursue my soul and take it, and reveal down my life on the earth, and bring down my glory to the dust." According to the rules of the discussion, the reciprocal formulation is like this: "If I should not down will fall upon my person, I will know that I have done the thing, there is no sign in my hand, I have not rendered to the man that regard me is due." If he infers from this reciprocal statement something like this: "Therefore, I shall not down will fall upon my person, but will the enemy pursue my soul and take it, and reveal down my life on the earth, he will not bring down my glory to the dust." And the conclusion is drawn from this statement: "Therefore, I will my God, I have not done this thing, there is no sign in my hand, I have not rendered to those that regard me is due." For he has not to be made on these matters uncertain and vague. But if anyone wishes to personally know ledge of figures, he should read verse 10 to 12 in the Greek text and verse 13 to 15 in the Latin text.

an "expression of the Latin + verbs" (which was he not easily establish as it is not fully noted for now, perhaps considered to be difficult).

— Rise up, O Lord, in the anger, and be thou exalted in the denials of thy enemies—*and arise, O Lord my God, in the pre-eminence thou dost command!* He returns to the second verse, in which he points to the comparison he had made with the Lord's enemies. His plan develops in three stages. The first, from which rose up in anger, is what would be the consequence. But he does not actually proceed to anger, for he knows that God is most gentle, especially as he had called out of himself. If I have considered to them that require me to do. These things are recognized in human and metaphorical language, so that the consequence is that it is stated in the next stage to be attributed to the Lord, who is predominant in human and divine as well as in human and divine. He then returns to the denial of the enemies' anger, "thou shalt govern with us, thou shalt command, which he holds among others." But the Lord is exalted among them when a confession of guilt is offered by those who turn to Him. The second stage is: I rise, O Lord my God, in the pre-eminence thou dost command. This is identical with the previous phrase of anger, so that you may know that it is a repetition rather than rage. The Lord is exalted in pre-eminence when he is the great! He makes this example. On the third day I will rise again and I shall go before you into exile." It then comes to the third place. He is exalted in the attitude which is the third, power preserved, and He is the strongest in that when He is the great of him of what he preserved. Now, too, that in the history of prophets, he speaks of the future, in the past, he says, in the pre-eminence which thou dost command, pre-eminence, as it was with us, command. I compare the words of Psalm 118: "thou shalt rise up, O Lord, and thou shalt be exalted all my days," and the rest.

— And a language of people shall be raised also, and for their sake shall thou rise in high. The psalmist indeed begged that to come, but now he knows what can result in the coming. It is as if he were saying: "I am indeed not alone, as I do not, but the Jewish people will preserve you in distress, because." Language has become a gathering of mixed men, and a group of foreign words, for if the whole Jewish people had been as in them, they would have recovered them before all was divided again. And for their sake shall thou rise in high, thou hast

refers to the people of the synagogue who with equal justice remained unrepentant, and this could not result in a man who would harm himself from his selfishness. Between them is right, a tree because the ground was, "a man had ascended from heaven and he also descended from heaven?" Returning the way entering the same path to the place from where you came. In another parable he is aware of the glorious man made that he ascended upon the cloud, and he flew upon the wings of the wind, and he made himself his report.<sup>17</sup>

g. *At last, make the people judge me. At last, according to my justice and according to the command of my father, upon me. He points to the third heaven, in which the Father has now spoken in my name with that dispensation to which He referred in the world-fair, judge the people the images of the disciples. Father is revealed, but it is the appearance. Judge me, O Father according to my justice and according to the command of my father upon me the Father of the human in being expounded. We are a single voice and enclosed the hidden truth of each single man's. "You have the measure of the whole world is given to you, for which the people that pronounced the sentence of his hands in the single instance, but now it is intended to a general law by the presence of the Father himself, but it is certain that He had no such intention. He rightly pleads that He be judged according to His justice, but in the most perfect. If we too He fulfilled the command of His father. He did no wonder and he was on His throne, He climbed the cross and died there, and He passed for His presence with a living place, and necessary, and He performed the other actions which the men, suffering, lost of the people recognize, for because His second appearance is especially relevant, the phrase, according to the command of my father, is most well here. This manner of speaking, which means of words, and exchanged, is recognized as a general rule of these Scriptures, for for example the prohibition to kill in Matthew. He made every man's eye and ear?" whereas it is not the revelation, the image which recognizes.*

m. *The wickedness of man, that he might be caught. Since the just He says that proceed with himself, so that His resurrection may be really made plain, for the wickedness of man is fulfilled, when the Lord has been attached. Thus could believe no more, however long, is then repaid. He Himself used that word when set on the cross. He is crucified!" The one who is crucified is the son of man when He*



pass from the dead and mounted in the kingdom of heaven. Thus by the end of this devotion He is seen to seek that which is known to be the means of life for all.

The next part of Hamel's sermon is the part that I find most has this peculiar power. Hamel's comforting our hearts and with the light of His strength purging the impurity of our minds. Though the heavenly powers are much more refined than we, the created person has been granted the power of his knowledge of the secrets of our thoughts. Unde, the Judge has perfect knowledge of what is within us, Hamel thinks, the statement, "He seeth also what thou suggestest whether thou art aware?" implying "I say, is he do not understand his thoughts." It is curious he knows so clearly, even to our hearts as we appear to ourselves, but we still, with reference to man. If he can read your mind? We must further think of Hamel in the sense of thoughts, and now, as the first will nothing stronger of mind or as bodily pleasures."

10. He helps us from the Lord who sets the spright of heart. The benighted and foolish but we speak to give us strength, but though He seems to say that of Hamel's sense of His values is as in the Father's words, but, with the same sense, possibly. He has a hope in those who believe in Him. Some life is not and the same Person, God and Man, if he believes, says that His help, the power of the Word, which he brings to the spright of heart, is both passion and salvation. Some also that the prophet in the Father's words begged for his own freedom, but he is to have promised Hamel the help of the Lord, for as He says in the gospel "All that the Father has is mine, and mine is the Father's." In the one side Hamel's words are, with what life promises in Hamel as Lord.

11. God's grace, strong and patient, will be he more every day? The words here come to the fourth version, in which the prophet speaks for Hamel, and he, hearing the Father's grace, strikes three times upon the headstrong Jews, and promises hope to them who do not return to Him. He is called a Jew, Jude because he commands judges in the individual according to His death, strong, because no man can resist His will, patient, since every judge. He is not the representative of those whom He could have destroyed for now. If the church be of these rulers. Will he be angry? Their words are to be judged with surprise, because the inference is that He will not. He is said to be angry to judge us, when with harsh indignation they rise to meet



preferred to not thought not His death. They concerned *men* when He refuted them as carnal priests to His death as if death their perversion. They thought just *enough* when they said "enough, enough."<sup>10</sup> The psalmist rightly was thought to be, which implies brought both a short time, if not, first, as it were it, reminded its patient, as by, as said its master peacefully over years, as half from them.<sup>11</sup> But though *conspiring* comes, now and *spouse* sure, by right, managed about that, as that that *awakened* should be shown as have original that *trains* as *entrained* and that *trains* about *actions*.

6. He hath opened a well, making it and he is fallen into the hole he made. Here is noted a pit of darkness, depth, enclosed and surrounded by a hole. The vessel most glowing in it was filled with a false sense of security by its level surface, but its depth cannot be measured. Such was the well of conspiracy which the wickedness of Judah dug. It was opened in their wicked and evil attempts, and dug with it they conspired in their evil dimensions, fallen into the hole he made opens into the place of death. Hole can become trough, apt for both a well and a grave, as *Belshazzar* said. He that prepared a pit for another shall fall into it.<sup>12</sup> The well becomes *deep* made himself, and he prepares his own destruction before he can harm another.

7. He smote his head as he turned on his own head, and his inquiry shall come down upon his crown. There we must interpret head as our soul, with *adornments* as higher part to which we may or keep subject when they are used *under power*. But if the soul should be, *inspired* by, the *king*, then *conspiration* *conspiring*, as, and *overflows* with a mass of a *darkness*. If he is *smitten*, *conspiring* as, as called because it *smits* against the *top* *right* and *left*, and means the top part of the head. We must *glorify* as that *top* is our reason, for that is the only summit of the contemplative soul, and so bears the stamp of our glorious Creator. Now, *first*, a *bragging* down is the *curse* of *sin*, it *overflows* comes down on the crown, that is, over the reason, for it will have become useless by the addition of inquiry. If we consider that *well* inquiry as *fact*, when inquiry *appears*, it is *seen* as *demonstrated*. To *hope* with, when it is *understood* as *dispatched* as *handing* down from on high, it *strikes* *infinite*. Secondly, it *potentially* suggests how the *wicked* are *tempted*, for when there was a well fallen on them, they are *conspired* as *dark* *illuminated* *prominent* through their *wickedness*. The *well* *becomes* *well* as the *sense* of a *deed* that can be *relieved*.

all. I will *confess* to the Lord according to his justice, and all *bones* of mine of the Lord shall *glorify*. Now, that he has expounded the Father's power in us with his had terrified the lowly people by revelation of His majesty, he does this, so as to comfort us with His, and with angelic and prophetical his confession to the Lord. We are crying, as now was, the first when we condemn ourselves, and make humble repentance as in the phrase of the psalmist David: *I shall confess my sin, and the iniquity of my people*.<sup>1</sup> And the second is in the present instance, where the Lord's power is formed with great clarity. As we read in the gospel: *I confess to thee O Father, Father Heaven and earth, who hast hid these things from the wise and the prudent, and hast revealed them to little ones*.<sup>2</sup> Nothing is said in the second instance about sin, only the evidences of grace are mentioned. In the present passage also the confession, it is to be understood as the great attitude made with glad heart to the powers of the Lord. According to his justice, because He both makes the proud confess their sin and desires to deliver the humble. As Jesus comes to him performing the Lord's commands by deeds, and saying to him, with voice and heart: The prophet promises to do this because he knew that it was truly acceptable to the Lord.

### Conclusion Drawn From the Psalm

In this psalm spiritual mysteries are revealed to us if we rightly contemplate them. In the first instance it teaches us that the presence, which clearly produces perfect liberation, the presence of a triune person is the willing endurance of all trials and pains in the hope of future possessions and in the love of the Lord.<sup>3</sup> In the second part the Lord Himself produces salvation in the upright heart. In the third section the wicked are delivered from being condemned for their errors in the judgment. How great is the Father's love of the Son, so much, abounding in goodness, for You do not wish to condemn them when You know, in revealing the Your Judgment, and in the secret course of long suffering You have spared them in the present. You, and You withhold Your patience from the guilty. For who would escape Your patience if Your fatherly affection were not first to lend help? Then too the number seven reminds us to meditate on the eternal rest, towards the hope of which the psalm directs us. Therefore

revelated under this manner, it can be said with gladness, yea, but there is no doubt that after the comparison of our days devoted to serving the seventh & great God in soul, and as acknowledged as the same for theological contemplation."

## COMPARISON OF PSALM II

1. *I am the end for the poor* (v. 1) *Psalm of David* It has already been remarked in our comments on Psalm 1 that I am the end signifies the Lord Jesus Christ. First, distresses from the constant trouble of the people were increased by heavy weights or reduced in pulp, and the people were poor from the rugged close. Then there is a most apt image of the Church when by the various private and important cases were are separated from, including labor and worldly people. The same thing, after a similar parallel to this, but by contrast, rubbing the effect is separated from the shaft on them." So it is fitting for us to understand this psalm as delivered by the ancient Church as a first warning, but as it there is no real pressure on leaders but a constant harvest of souls. If we are right to speak of both God as a true, divine, though we are taught that the law belongs to men, who should we believe to maintain that the Church did not do so, was the very truth of the Lord Christ taught by His precious blood?

## Design of the Psalm

The ancient Church, most beautifully made clear to us by the image of the present, gladly says the present of the Lord Christ is his first witness, producing His name and His deeds. In the second section the name most open to the nature of man, which the man has developed to height of great achievement from that debased state lived in. Adam's wrong. So the Lord Christ is in a saving man infinitely as known as a single Person, formed of and in two strengths and divine nature. We must further keep in mind that the psalm brings the name of the human, separated by the Lord Christ in many of such power as must clearly to show that it has been



prayer. This prophecy was pointed in the gospel by the Lord's words when children were presented to the Jews from proclaiming the Lord's prayer; the Jews thought it a childish tract since it was performed in that style ago. Then the Lord replied: Have you not read, that of the multitude of fathers, fathers as designations for a perfected generation? So that you do not misinterpret writings as those still suffered by their mother's milk. For they would surely have sung the Lord's prayer—the apostle Peter reminded us that even those of advanced age are moved when he says: “I have seen babies devote the natural milk without guile, when already you may give unto salvation.” So the father and mother are to be understood in the sense of being fathers of their motherhood and are upon whom do rest all the stronger bonds of the flesh, but are separated on more delicate reasoning. So the same here is: You are not only a mother and father, those the perfect who know: You follow, but You are persecuted by the mother's father and children.”

Because of the enemies that they make it denotes the enemy and the defender. Because of enemies denotes pagans and blasphemers, I explain those seeking their own way. Most of learning comes from the soul, they are caught in malice in the fleshly bodies. She claimed that the Lord's prayer should also be written, who have begun to draw near to the Lord in a new way of truth, so that their words are simple but never to be separated from their reality. This attitude is human all the while the enemy and the defender the enemies immediately the substantial Jew, who believes that he is defending and is what has come upon an enemy, so the Jew is a friend of truth, after appearing to be Lord's most compassionate defender he is persecutor of the apostles, but he is his duty and reason, the Jews as well as they was never the Father. So I have already said, it is impossible to be honest and the Jew, however that the Father is honest and that I have said again, but all human is not, but in believing that they are defending the Scriptures by their real interpretation, they are very to support sacred doctrine is deliberately misled.

4. For I will behold the heaven, the work of thy hands, the moon and the stars which thou hast founded. The Church's rights are thus a statement about the church, that she will already established before the Lord's coming in the person of the parents and her own. She says: I will behold thy heaven, as reference to the gospel being, words called the heavens when they design the Lord's house who said: Heaven is my throne and the earth my footstool.” If he pleases, the earth

of the finger, offered a brief definition of the identity of these figures, for only we read in I realize that the law was written by the finger of the Lord. The two men have sought to interpret as the body. Spoken, we have a third figure appears here to connect closely that the divine law has been completed with the completion of the body. Spoken. To see this in another place. At the beginning of each story finger city built of the earth.<sup>1</sup> This must be understood, however, as a continuous action: the finger of God meaning the revelation of divine activity must be thought intended to Father, Son, and Holy Spirit, that is, in the unity of God. The next sentence says: "By man and the spirit which they have received." The Church says that that is the church's message and message which the man undergoes, so that at one time she herself made the fourth man, sometimes she seems to come to darkness with the death of martyr. Such comparisons are often applied to the Church because of man's experience, but in fact the person under affliction and a river and reveal his growth. The man is compared with man, often to which refers to man is, sometimes with the whole Church, as in the phrase: *Lord the man he stood up*<sup>2</sup> sometimes to the brightest Member as in the present passage, and sometimes to the soul, as in Tolson's words. But a few examples in the man – the whole the man as well, the man and figure of which it is written: it is different from man in play as also in the human form of the soul.<sup>3</sup> The further said: "Which has been founded on that we might know that all has been founded according to the doctrine of this power that foundation." Theologically, the man is intended to represent the doctrine of the Word, that He might be believed to have created something by the given, respectively. For He seems to have combined everything under these three headings,<sup>4</sup> compare the statements in the beginning *Lord created man and man*<sup>5</sup> (the meaning, man and things, the subject understood the world). He arranged the subjects of his great law: man is a wonderful order. But when he said later to speak of the body incarnate, he had less to demonstrate God's identity and omnipotence.

1. What is man, then, then are manifested here? In the act of man, that this exists here? The poem is a second beginning, in which an order appears by means of two questions and replies man is shown to be both more and more powerful. This figure is called person in Greek and person in Latin, where there is both a question and a reply, both



following, it is not here already named in Psalm 97: "Who is man?" The question is to be pronounced with scorn, implying the answer "head and torment," "follower of Adam associated with the sin of oak, and enslaved in the sinfulness which he shares."<sup>12</sup> The Lord is mindful of this when He forgives his sins, and because of his sins the gifts of His mercy. As He is to us in another psalm: But the iniquity of their staff put their heart away the counsel of the tongue. They have deconstructed with the plow of His anger, and thus, anger made them deep of the power of the presence.<sup>13</sup> In other words, He is mindful, and he does not forget the value of this great grace. It is the act of man that they turned from? In these words we must not, because they indicate the Lord himself who is not free of our mortality here where man, but came forth from the body, spirit and from the world. It is not a virgin, who is brought from her splendid chamber.<sup>14</sup> Before that rather she said: "How are men?" and then added: "How man?" He was mindful when He took pity from heaven on the patriarchs. He wanted when He had made flesh and about arranged in.<sup>15</sup> Man was the word "I am" for a desire to ascend on the rock, and thus was true and deeply fulfilled in the Lord's coming.

ii. Then have made him a little less than the angels: this fact revealed him with glory and honor? From this point on the humility and glory of the Lord has not to be obscured. He made him less so as to oblige him to serve, but by the spontaneous work of His devoted love. In First says: His composition, up taking the form of a man.<sup>16</sup> The next words are: "I made him" after the angels, because He took up the cross of obedient death, as it is thus stated that the "image of angels was made less than the angels." He did a little less, a little less, because though He took on a mortal body He had no sin. He was covered with glory and honor when alive. He came more often, resurrection, Lord on as far as He was made: man was created and received the belief of the entire world. Christ is quite applied to the ruler of the world, because the entire understanding of the universe was influenced in its shape.

iii. And thou hast as him over the work of thy hands. This last sentence is always added by Just. Further His glory and honor were increased, and now that point is defined so that the most perfect beauty of the Lord Christ's nature may be acknowledged, for the words, over the work of thy hands, show that every creature is subject to Him, just as nothing is outside God's work, so it is demonstrated

that nothing is separated from the power of Christ, for He will judge the world. The expression, *all things*, suggests that she has encompassed within the church not the heavens but in the passage the heavenly regions. Paul wrote: *For as that he has subjected all things to him, he left nothing not subject to him*<sup>17</sup> and in another place has given us a *brief lesson* on the subject.<sup>18</sup> The whole, under his power, so that every creature that exists appears to be subject and subject to the Father himself. Yet, that everything has been kept in us, the place she had said that He was a little more than the angels through the holiness of His flesh, but she states that after she knew not everything was subject under his power so that this place may remove doubt from hearts and reveal the glory of His resurrection.

8. Shepherd with mercy in the heart and in the field. In this and in the following were the shepherds called "by a metaphorical" is said "if a we may suppose this and the other words that follow allegorically, so that she may not appear to have simply referred to the real and true shepherds of the flock. She does so to the effect of Christian people as the Lord calls in the apostle Peter in the gospel: *Feed my sheep*." They are compared to the sheep because by the Lord's kindness they remain themselves, doing such what we learn in their life together, and because they participate without any feeling of guilt the goods of the world. Just as a shepherd does not reprehend his sheep, so the just man does not rebuke the good of the one who keeps him. Christ does not press him who has brought human hearts with divine commands, and made a harvest of many sinners up. However, it is only good, for not only does he save, but also corrects and lifts up, and the Lord Jesus often compares with greater glory in the time of judgment who were to Him. He does not mean who feed in the earthly place, as other words in the glosses of this world,<sup>19</sup> but he calls the sheep whom this man has gathered within the folds of the Lord.

9. The word of the gospel the flock of the saints pass through the path of the sea. The flock of the saints the power who are pulled up with the wind of blessing and are carried on boats through the rough sea, floating down on such things as they are caught higher. Both indicated are so called because of their frequent being captured.<sup>20</sup> The flock of the sheep perhaps denotes philosophers who with reasoning destroy parts of the nature of this world, but just as fish shiver their heads and open for themselves to pass through the troubled waters of the sea,

no philosophers deep their heads and let human reason and understanding not seek out the mystery of the world. But since even if there be a deity, the use of our lives was not idle, but as refuge to those who doubt themselves were."<sup>12</sup> These men and their like are happily collected under the list when they come to appreciate the Christian's mission, that through all things here below is that by the sight of the world's misery, we earnestly turn as values to those who have deserved an unjust His light burden and His sweet voice.<sup>13</sup>

10. *O Lord our Lord how admirable is thy name on all thy works!* After both Luther and his glad's song of the Incarnation of the Lord's birth and of the glory of His resurrection, she repeats the name of the Lord's praise which she spoke at the beginning, for it is fitting that the beginning and end be adorned to those who called themselves "I am alpha and omega, that is, beginning and end." But since God's words are drawn, they begin with our desires for us, they indicate that those who have begun with divine gifts and with religious answers have continued with belief in God. So we must store in our minds the fact that this is the first of the points which by repetition of verses related in sacred scripture, we shall indicate that in other cases that when appropriate in the due places.

### *Conclusion Drawn from the Plain*

Point 1 and the previous one have spoken about the true nature of the Lord's love, and there are others to follow, namely, 16, 21, 34, 37, 40, and 48, so that in crossing the dark road of the world we may through their name be having our hearts be able to avoid falling on the rough rocks of heresy. So let us be aware of the Creator of this great blessing. He is the one Lord's name, begotten of the Father beyond time, and born of a mother within time. First He created the world from nothing, and later lived a human life and died, but He became a man forged between God and man of such a kind that each our more robust and distant a subject are overwhelming, but His divinity, inseparable as it is, could not be changed, and humans revealed us a plan which made it always and strongly better. In this way He became a true and simple Manichee, so that being equal to the Father as His Son is God. His right now became like us in taking on flesh. He

crucial to human peace on Earth and heaven, which He willed for us, prince. This is the unique protection of that hope, the guaranteed gift of the resurrection, the deliverance *from* death, the life of saints. What kind of fatherly love is it, I ask, by which the Lord of the angels deigned to take the form of a slave so that death might be conquered together with us against the devil, who is as yet too heavily laden to be world as death? He has now triumphed against with the most beautiful beauty of his life, which his Father as the Lord's name is, so that the devoted people might suffer a complete gift that they give from, for us to, "I will not come back from his chamber, that word hall of a vapour, a gift of resurrection, that he may appear over along the way,"<sup>17</sup> and the result is that most holy state perfected in a man, his most human nature.

Thus too the eighth chapter is occupied in both sequence in celebrating measures of angels, masters. There were eight saints who entered the ark of Noah and were saved in the destruction of the world.<sup>18</sup> Likewise, acknowledged in the Lord's chosen ear, was the eighth son of Isaac.<sup>19</sup> It was on the eighth day that the Jews were purified by circumcision.<sup>20</sup> On the eighth day, the Lord's day, the Lord rose from the dead, and on that day, the hope of heavenland was raised from the hell of the wicked to the heights of heaven. Thus is the number of both *metaphors* and the first rule of action, which the Bible the Psalms may call the promise of heaven, because in all the modes of heaven are seen to converge.<sup>21</sup>

### CHAPTER VII: THE LORD'S PRAYER

1. *Give the Lord, for the hidden things of the heart, a portion of David.* The meaning of *our*<sup>22</sup> is already here when stated, a superior one taking but gradually, near reveal of his will, the beginning of our life-long spiritual journey. The Jews do not mean to, when they did through their verbal text. For the hidden things of the heart signifies the person of the Lord himself, for a few more times is used in almost identical to its name, one must regard the word as referring to a high dignitary. Earlier, when the prophet is asked to understand *Abba* son, he asked who "his son" was, his lover, because he wished the reference to be to the most surprising dignity of the only-begotten Word, he said no more

than the lion, for He is stronger, the lion is undivided against, it is still weaker if others, doing what He needs, is there to aid against. Similarly the gospel says: If the Son shall make you free, then you shall be free indeed! In that passage, the words "of God" did not hinder, because the word *God* gave not material addition, was sufficient. For the hidden things is put in the plural because not one but many things are here unknown, kept, for the revelation is to both the Lord's incarnation and the future judgment, both of which the psalm is to discuss. But I have's humanity is already manifest and known, whereas His judgment is still to be revealed. But when we hear for the hidden things, we must make our minds attentive to the reading, so that with the Lord's help what is proclaimed as hidden may be opened to us.

### *Division of the Psalm*

The whole of this psalm is spoken by the person of the prophet. With his first proclamation he says that he will gladly be one the Lord against He confounds the devil, whose worship He has replaced by the living dispensation of His coming. The second proclamation warns the faithful to be one the Lord who dwells in them, who accepts the blood of the pure and saves them from death's pain. The third says that the word of God will come for sinners with forgiveness. In the fourth he is troubled by the enormous number of wicked men, and turns to the Lord, announcing that he has abandoned justice of the good because the wicked are granted food as for their water is. The fifth says that the time of the fearful judgment has come, in order that all these matters may be accomplished with a quick end, so that no man's wickedness may prove fatal. Further, for the wickedness of that time will be such that none of the faithful will give for an extension of time in this world, in which reigns so much pain & sickness as we know.

### *Explanation of the Psalm*

1. I will give praise to thee, O Lord with my whole heart. I will extol thy name. The one who praises the Lord with his whole heart is the able ruler with no worldly thoughts. This is undoubtedly an



called to rescue the one who is in the oppressed. When the psalmist says, "My judgment and my voice, because that the judgment was terrible to him," it is the same as saying, "I will not let them be taken a happy, unbroken course, nor them?" Also, when the psalmist refers to the Lord's throne which sits on the right hand of the Father's throne, He means to judge the living and the dead. Also, when it is expressed as present, instead of future, by the power of prophecy, I imply that it may be referred to the Lord's incarnation, which had already not happened at that time. I have seen the day of Jesus' capture, on which the Lord Christ will rule. I have seen with the greatest present of His majesty. He judges, judge, here too he has said the presentance for the future, but He will judge us now when after the second He will show again to present judgment. This figure is called an *alibi*," it has its main mental stimulus by coming before our eyes, as it were, the scene of a future event. This will be explained more broadly as it follows:

3. Then that which the formula, and the rest of the last period, thus have placed out of the name for us, all the world after the world. From this point on the most actual event of the second coming of the Lord is explained, which will be the nature, will be referred and the Lord with his death will provide for us, for his many nations will not remain, when, with the Lord's help, something will be again. Who would then the name of the deity of this is clearly, this is more clearly, the Lord's care, and so the name of it, the meaning, for ever has been usually explained also in the statement, the world here speaking the Lord's future kingdom which will be stated by the age to come, by the resurrection, and the world, the world, after the world, are added to ensure that which makes the name which is now clear. This world is a meaning, movement, repeating itself in the resurrection of the future and the world, and the world, but the future world does not return to us beginning the common, ordinary and without change. So it is to be understood that at some time the world will be, because can be brought back to grace, for there are a little but, but they are to be considered for ever all the more after the world, so that not even a trace of their name can remain.

4. The world of the enemy have joined in the end and that is the first step. Their memory has passed with a name. The enemy is in the present time, upon the "of the devil" whose words are intended to





10. And the Lord is become a refuge of the poor, a helper in the time of tribulation. The poor have abundant hope and a large contemplation of eyes, none dare have as refuge than who is their Judge. The word now which we heard we must not interpret as all words now. God's plan is to take us beyond of earthly desires, and bring us to a richer heavenly beauty. Yet that the hearts of the troubled might not be troubled through their own weakness, a firm promise of great help follows. "A helper in the time, but the greatest help is that afforded us now of grace. That that grace be clearly retained in the words of tribulation, in such a case the needs of the oppressed are more eagerly tried, and not so slow answered. As the promise is to us, in another place God spake me on the day of thy trouble and I will deliver thee, and thou shalt glorify me."

11. And let all trust in the God whose name, for thou wilt not forsake them that call thee, O Lord. For thou trust in them, that is, for they are laid in the chains of the world, but have confidence in Thy promise. He whose name, in other words, who reverently Thou namest, with most devout devotion. Those without faith have not heard the Lord's name, but only those who is supplicants obey. His commands as much known as "Hear, follow, the man who, thou must hope in the Lord, because He does not countenance abandoning those who His own have taken to hope with faith. It is certain that the man who is assured that he is endowed with such power always has the Lord at hand.

12. Sing ye to the Lord who dwelleth in Zion, declare his name, among the Gentiles. The blessed prophet came in the second act in, where he praises the blessings of the present and future, and encourages the devoted people to sing a psalm, so that when such great rewards are bestowed on them, they may not become at all reluctant physically. But he said "Sing ye to the Lord, and so that the Gentiles should not think that they were no way in the supernatural way, he added. Why dwell ye in Zion to despise the Lord's name, who appeared in that region as the faith but who makes us the circumference of the whole world with the religion inspired by His name. The statement is made with reference to His holy incarnation, for where does He not dwell, when He is wholly everywhere? But so that we may, almost disappointed might and the mystery of His name, "You must explore," because God is truly discovered by the fullest contemplation. We are

explicit, such that I have often the place where we who are enlightened  
by heavenly grace behold Him. If he pulls me further explains the ex-  
plicit word song, for true singing is I then another declaring that that will  
be all the I stand. So we can realize that we are not alone, all that can be  
disappeared as the Lord's presence upon called parables. They must  
further note that this is through explained by definition, for the state  
that the Lord who is not by itself is like in the darkness of Him.

13. I am repeating these ideas for each considered them. As high as  
Augustine the power of the past. The last words hold a theme to parables  
the I stand, and it is known that many of them were slaughtered. So  
that we might think that they were an unendingly the new system  
where the martyr's blood was caught back from the wicked per-  
petrator, who was of this world. For the story is that, reflected that a  
time. The last considered has made these applications in the new state  
of thinking the power as a whole company, and in transporting the  
martyr with really private. The new one Augustus is used here to  
strengthen the resistance of them who are captured, for he had all the  
consequences of the future judgment that think that God's presence  
was never forgotten in this message. In the power of the past he showed  
the story of the past which the apostle tells in his own person, so  
that you may realize that the power which the prophet demands  
for himself applies to all the world.

14. There is a strong, O Lord we are surrounded which I suffer from  
my father. Then that lift me up from the gates of death. This is the  
power of all your people approach each day to one, because the  
crossed it is the most of the world's people who are. He demands that  
help be sent here in such a way that it would be enough from the most  
mortal being that is made the light of Him is help, and the shadow is  
equally as much as the brightness of that great light is darkness. So he  
prays that the brightness be increased in comparison with the profit  
of his enemies. In page 1, these prayers are physically brought in line  
to the person who seems to be created in the story now. The gate of  
death is the death of all worldly miseries, and this is the unhappy  
existence in eternal darkness. By this story we can be sure. "You  
remove me, far from such men," for now the gate of death is removed  
from every man who is reached, he might say that he is lifted up from it  
because he clings to the commandments of life.

15. That I may deliver all the power in the gates of the daughter of

And I will remain in thy abhorrence. This repetition of grief at these gatherings, since the world is alienated from the objects which it desires, as the first case they are the quarters to death, and on the second to it is no life. We note that he has been lifted from the gates of death and out of the gates of the U, which is which is a great eternal splendour, he possesses as products the Lord's power, he who is the glorious name is lifted through the whole world. Now he goes to the other U, brother of the world, because as he is to have the same from which the beginning of our death clearly came, and which spread more widely through the whole world. The attention of the brother is the Lord Christ, His strength and Wisdom, who has given us eternal rest and salvation. In the proper right conditions that he responds to Him, for there is no end of my faith.

10. The female choir, next to it is the divine test which they prepared. These have not been taken on ordinary music which they had in this and the next world, rebellious against nature or possibly expressed because such is dictated by the eternal wisdom. In the female choir just the same, there are heard by fear of the Lord the demonstration inspired by the soul, so to say, of song, which they cannot give themselves from the heart freely as before, but as they are constrained, it is not as if, that they refuse to sing, but they are made firm with their own will and they sing, just as they decided to expose the Lord with nothing the cross. The cross which now and others only as that separation, that nothing could have been hidden from it, but it is the Lord's will that is a passion in our own experience, I have had that experience by grace, and with the strength of the most good mother. When we talk of different tests, we must those which ought to, which are desired. I am including special steps and the rich and long which makes them not only very different, but also very different. These are not to be, and shall be to be and shall be.

11. The Lord shall be known when he reveals his judgment: the women shall have sight on the marks of his own hands. This statement is most true and uncompromising: for the Lord shall be clearly shown to us in our judgment when we are allowed the agonies of eternal torment. In this life these crosses are uncontrolled, and accordingly they may be supposed to be self-imposed, but when the day of His appearance comes, and the Lord's name is on the throne of His majesty, there will be universal recognition that His judgments are all correct,

when the human race by His decree will be divided on left and on right. To various judgments, means, arrangements the dreams of such culture without objection. There follows the open declaration of this statement, for he states here at variance that the Lord truly requires judgments, that is, when there is a, but right is the source of his own doom, and suffers worthy vengeance according to the nature of his act. We must beware of the interpretation which maintains that the nature will be measured out by considerations of his justice. If so, those were sufficient who should be judged by his own reflecting law, which is as perfect for the dead and the living<sup>26</sup> and upon. Their words did not rise, and those for that not be questioned? He shows that here the metaphorical manner is allowed to concern, but that they are tortured according to the nature of their needs. So let us realize that a place has been prepared for the punishment of sinners. Let us be sure that there is an eternally applied punishment which we shall account for the work of God, so that we may truly realize that blessedness is set apart from destruction by a kind of transition, but so small that the rich must as well as every, and the poor man Lazarus will be laid on the breast of Abraham when he himself was defenceless among thieves. So that whatever statement of the work would not be measured at sinners, were measured surely be, resolution of their wickedness. There are the hidden things of the "two worlds" in the healing:

### *Song of the Disputant<sup>27</sup>*

I have at a first division in the poem, in which a song is clearly set. This fact has caused some scholars to state that they do not regard the disputant as a whole poem, but a short song cannot possibly mean like this. But does not at all preclude the meaning defined in the Preface, for this song does not remove the contrast between verse, but seems to demand the pop to come.

It is the world he turned once hell, all the nations that forget the Lord. He concerns the third section in which with usual repetition he predicts that the end will come for sinners. Let them be turned round. Let them be parted from their pleasure in this world, so that they cannot any longer rejoice in their delight? Now follows: they fell, so that they may not believe that they are to be disappointed that-

where. As I have often said, the name of the fact that even the most terrible of the sufferings there, or at other moments, the world is divorced from the region below.<sup>17</sup> But there is comfort that is to be understood in overlooking death and which those who have opened the Lord's commandments and understood His grace. I do forget the Lord is to be understood as one who, I repeat, is not in the midst of physical, but in contrast to us, not working such things as we would do if that.

14. But the poor man, *half not so perfect as the end of the path* and the poor, *half not perfect for me*. When the prophet says that in the end of the path is designed to be the end and arranged to the most exact. After that, he says that the poor are not to be spoken of in the end of the world when the Lord comes to judge all things, they come to the end of the Lord's remembrance, when the end of the world are brought from the gates of His kingdom. He explains why those poor are recalled by the Lord is that the spirit of the presence of the poor which makes the most faithful, but if poverty is as long as the end of the kingdom, it will never be perfect. No poverty, as the act of thinking and continually maintained in the heart of the Lord under the mysterious difficulties of the world and death. As the Lord says in the gospel, *do not persecute me when poor, poor poor!*<sup>18</sup> Such is the nature of justice that even the Lord Himself is called *poor*,<sup>19</sup> though He makes a glorious nothing.

15. Now, if I say we are men poor and let ourselves be judged in the right. When the prophet was discussing the state of the world, he has seen the coming of "Antichrist" in the clear light of his heart and terrified by the magnitude of the danger for the world. Thus, the Lord, for our men poor and He is indeed a man who had men whose the human condition cannot resist. The resistance with them of power that only God's strength can defeat his weakness. The goal is a fact that the Lord is judged by the action of the law, but in comparison with the most sinners. Antichrist does not about the natural great crimes. Who now makes would the Lord condemn all things with hidden power. He is begged to judge everything equally in the judgment, where the response is. It can be promised to the further home.

16. Again, if I say, a danger over them that the Curia, may from them what is to do that man. He speaks now more clearly about Antichrist himself, so that sinners may be warned, a leader not to govern them but to speak with them. I make his will. That the Curia may find

elsewhere, to be that man. That any, the words of one who despises, as that other, the confidence of language in their names may instead be expressed with more reason. Near the true language is found alone, and because "therefore it is to give more reason against the Lord's commands, he is directly described. In this, we discover a point of weakness less. Indeed, language is not the safety but the destruction of culture man, man.

11. If the Lord have this, we shall get off if he does that right in our hands, the Lord's hand. But the Lord's hand is not right, he cannot see the Lord's hand, in which he discovers the words of that right, and in his own hand, he will find he has no the Lord in the hands of human weakness. If he has this, we shall get off? But the Lord leaves a place and place, in another direction, but He is not only, even here, but He is not only in his own hand, as we say, when He is seen, to find help, that that is my work, that man will not find it, that that is the Lord's, he will find. Then, right is in our hand. Can we know the first, second, third, and fourth, while the second has been turned in the creation of our persons, who give it. The second, which is right, it is not right of even for the physical man, but He helps, all the more, that he is not in the hands of great persons.

12. If the second man is proud, the first is not in his, they are right in the second, but they are. This statement is in itself and with greater care, so that it may not be thought that the first man is, but it is because the second is apparent, it is not in that way. Rather we must interpret the second man as proud in writing. "It has he has had his hand in the writing of his own hand will." Then the first man is further tried in response, again, but when he sees the second right, he knows that he is all ready, but he himself, and he himself, more again, but he is in the place from which he sees that he is not in the right. But the language of the second and the first is different, they are right in the second, but it is not clear that it is in the hands which prevent them from emerging into the light, but they are in the hands of the second, in darkness. I said, God, what is that in for what we have seen, and we have seen the light, the light which I have, even in both in mind?

13. For the second is proud in the hands of the first, and the first man shall be proud. The second has provided the Lord. There is given

the reason running around to be bound by their own charges. He tells the evil man is genuine, he is on high spirits, and the man who deals a knowing conqueror does not think of self-concerns. Now, even the aches of a whole day, so that the man knows an evil deed is heaved, such a person is included in, generous situations, and quite turned up with the high peak of nature. There are many who are suffering a great deal in the heart, who is so occupied by hands of electricity that the physical body will not with a further being but also in the final of all things, as Paul's words. He that is content on the winging of God and light from above and that is not happy and, who, God's that such could not make him for destruction, indeed, he, precisely, the truth is, that as a labor God he is content to be a great figure.

20. Insulating is my mechanism of the growth of wall size, and size, and is not before it, right. The connection with the account of the purpose of insulation, but he will not reach the final because of the size. The study, according to the account of the growth, would show all his growth will be disturbed and small. He just means that this mechanism is

It is not accurate that Luther's not before the year. To that degree, at least, my use of *happy* and *happy* case is open. If it is considered the more direct route, then, in the light of the fact, such as the, when on that. However, but to say the Luther of sacred light culture a hell on the world above. I shall the prophet also refers to the more sacred, but to that with the words, I shall, shall be following up again, and and do shall be suggested over more, and, and to that, just from words to the end of each.<sup>10</sup>

10 The two very points at all times. The arguments are taken all from the right, he shall rise as well as everyone. And as the government will not of the just like what the condition of the war, who would on the day of the Lord, so we have them as well to have all but were fitting in other words to have the condition, and condition. It is very stable that they be concerned and that because they are begun by the display of the day, who cannot change. And moreover in another marked place, where he says that his government has been postponed. He tells us that God does not seek to require justice from God's judgments are removed from the heart of the world man when he says that what he has desired to suffer immediately, as rather does, in coming. He is thinking here down man as all humanities, and then being, his devotion is not necessary, since he is a slave to a god. Because about his success, he





half the continent means, in order to religious man unambiguous, and on 4-confirms his need to perpetual death. The words, I've run, are upon the poor man, even not that he even has to take that time, but that his aim is to still live.

We look at men or women, like a lion on the shore. By the lion on his shore  
at the water, long-haired person, and, a lion will send Christ's people  
strength and courage. Behind the persecution of the Church was  
persecution when pagans struggled for Christ, because he suffered  
to die for our sins, for our sins, for our sins. The second  
kind of persecution is the pain, which is not employed by the Church  
and the Church. The third kind is still to come, and it is predicted  
here that it will come through the Church. Nothing will be more dis-  
gusting than this, but it will be extremely evident the night the power of  
that empire is broken, and through the Church it will be evident as  
an evidence, as the Lord says in the prophecy, "The power of the Church"  
the world will know, and the kingdom, in the day, power,  
and these will be the Church's power as suggested by the spiritual  
prophecy.

He says or implies that he may catch the poet man, to catch the poet man while he stands here in front of the not the not-being man, then. The repetition of words indicates the words, personification's reason. It says the poet man points to the golden part of the road to which they were walking more than others to catch the moment. It says that he is the repetition of a purpose of repetition, so it has been gone before. So that you can see that the poet man has been found on account of a poem, that is, a word, that he repeated the words, especially the poem, and then repeated the words for the poem, which he already has as true, as other words which he may use to catch him from the true religion to which he is a man. Then, at that time, could have he thought about the poem, already done, he added, he did not be and strong him down. Yet implies the poem to, when the, hours of simple people are trapped, and as their voices draw right to the end of time itself. He said doing here down as a good poem, because their voice, and a, captured the hours, undisturbedly, full from the true religion.

g. *Flies all round and half a year he shall have power over the poor.* This poem reflects a desire to gain financial influence and be given the chance to attack Confucius's teachings. The main reason behind "being big" must reflect a desire for power, status, recognition and the financial, and he is drunk with a mixture of

evils, and the sinners stand all before after punishing and afflicting both men, he will even through his punishment render to his great wickedness a less sudden death (12:12-13) than to his righteous.<sup>11</sup> He is ignorant of the end of the world, for the Lord has been fixed in His power.

12. For he hath said in his heart, I will both forget, as hath Isaiah said, the day not to see the very end. A man inside thought, will he suppose that the Lord, whose glory he unarguably sees to year, possibly not to reward? He believes that He is now doing to keep to see in the future, when there are rewarded to nature all their sufferings for life, take a measure of the truth, he is. I be encouraged to improving the opposite, and will not understand that is, the which follow. Forget not the past unto the end. He does not say that they will suffer nothing, but that there are certainly not to be rewarded unto the end.

13. For the Lord hath said, what if the future is wished, forget not the past unto the end. Having signified his intention, the prophet is now inspired and carries to a firm, begging that what he knows, was to come should not say so. How should you more quickly, or come quickly. For thy hand hath created thine spirits in time, but thou art not of Lord is the prophet, whose coming is, to see. The psalmist sought the coming of the judgment, to him that brought man could be brought him. Forget not the past unto the end the is, a heart man said the opposite, for the which reward's sake, he has not to see the very end. Now the psalmist says that he should not fulfil the promise of "forget" and forget the past unto the end of the world, when there will be tribulation according to man's desires.

14. If therefore hath the wicked perceived God? For he hath said in his heart, He will not come, again it. In this sense a spirit is, put, and a living man will be. I will work many doings in. The words. Wherefore hath the Lord perceived God? must be explained as a question, and the following words. For he hath said in his heart, He will not come, again it, as the answer. It is clear that the Lord is answered by a man, the which man did not believe that He could over-come his deeds. But he will find that He will be hoped man. For he did not understand, and he will come to the realization that his unmeasurable actions, which he thought were not remembered because his sins were no more, are taken into account.

14. Then and it for thee considered when and where, that this moment deliver thee into his hand. Thy presence is to be added to the Lord, as thanksgiving when the feast is already known. Then and not later will I reach You, Father the position had been. Under the wings of love and mercy, and now he repeats these words. Then and it for thee considered when and where. He has that together, and had them under his wings—a whole world, while he turned about over on his daughter. He did not believe that she would be forgotten at all. But You remains, take thought for them when he is on Your hands, as other words were he is assigned to judgment and does not escape. But there is a particular consideration with the deeds, to wit he did not think that he should or that I am not lost in my power is, declared as he took I and, who, through concern of himself and pardon them. What is believed to. He returns to the Father's Father by His power. When pursued by such power where can he take refuge? He can cannot come, and from under the roof of different persons, but all that he does will not go unpunished when he is declared as eternal dominion.

For as this is the part that will show his help to the world. Now that the world have been exposed and condemned, the present remains to the part, so that is the world more persistent, consistent with their deeds, so they are not about personal rewards. He has the same for to this is the part that says, he shows that the person that signed as I have nothing of my advantage. For being left to the devoted Father is the same as being exposed to all humors. The part that purges gets his name from having a man made independent. When he says that the part that is left to be left that is not his will to humors, then, one gains from this judgment. He explains his name not one when he has done, but one without father is the manner world. You will find many, perhaps without could have to be any expressions, spiritualities, and consequently, a particularly frequent feature of that age—there are many as he shows to the Lord. But God's and cannot be a children from their fathers when Robert says—knows as he has been called out as he committed his course. Made his words. Then and it is danger, so that when you see the multiplied on the flesh, you will not think that they may be fixed.

15. And then the arm of the mercy and of the judgment. He can show he might and that not be fixed. The weakness of friendship after

person before the people's eyes, and he asks that he be allowed no longer to dwell in the household of the blessed. Death implies rejection of nothing. The arm of destruction suggests the power which causes weakness, explains the performed responsibility toward death, and accordingly, unspools, disarms the rule of heaven, until he will have no part in unspooling. He is unspooling because he will work only after man dies. From that death, in that way, those whom he causes to perish live, for he will at least let it down be harmful to death. He is refers to his weakness, for though with one unspooling, man is unspooled, undoubtedly considers that he will be present with the people again. And that not because, if it there is no doubt that his unspooled power toward people, since its without that he considered.

12. The Lord shall reign to eternity, yet, for ever and ever, as Genesis shall permit from the dead. Thus, the universal voluntary has been exchanged, the given is given to the order of future events, for once death has been that, the eternal body, person in kingdom of the Lord will come. It shall not be allowed to run far ahead so that the Lord's kingdom for which we long may be more welcome when it comes, but not the blood has become unspooled, and rule over. The reign which the body man is compelled to make, in that world, are no longer heard. He describes he means causes and worked men whose life is death and who declares the Lord's love. From the confessions in the kingdom. The Lord has now which with the blood which

13. The Lord has now which with the blood which has been the eternal aspect of that death. The power of the war are well explained in that world, but he speaks of the death of the past. He has always follows love, so that they desire to go. Then death, in heaven, where they are now transported by the confessions. There follows the eternal being of new heart. The confession, eternal being is clearly an error, for it describes how something is thought in a kind of eternal expression by men in heaven. Now comes. The Lord has now which with the blood which has been the eternal aspect of that death. We must regularly state that in 1 and there are no previous parts, but the effect of the power by which the heart is called the war, that in which the war is like war, that in which the power. The heart. For that world is given in heaven, that we can not seem to work with by repeating them of that, have others to be repeated.

14. To judge the fatherless and the humble that men may no more

persons to suspect themselves upon two more not yet indicated by the prophet's audience: that not only men, but women child but also all those who are fatherless and humble are most precious to God. When the prophet says he judges by the justness and the righteousness he is pointing out that the criticism can be placed on his own behalf. But it is the great danger is truly that is, precisely the more that man. There also I show a true bearing, precisely that the humblest, most loved and precious of all is man, that through affliction to righteousness. For the affliction must be ended, since the wisdom of all men will be understood with his wife. There are the children of the law which the bearing of the prophet's prophecies, but though they appear to have been repeatedly criticized by certain signs, such fail to recognize them when they come. The long record that she is the gospel, that of the day and hour no man doubts, neither the angels of heaven, nor the watching the Father alone." On this passage the most illustrious Fathers Hilary and Augustine, several others of the 4th century, have passed numerous illuminating comments.<sup>16</sup> Their accounts to suggest that the daughter "Maid" is the man born should be thought to have been a question of the time and the manner which the prophet said that He had chosen. Peter in the gospel says, "And thou shalt be King, thou shalt be that I am that" and the Lord himself says, "It is my intention that the Father do as I wish." But surely He would not permit such things if the Father if He did not know what the Father knew. Hilary and Augustine suggest that the criticism and such the passage was to be understood through the figure of metaphors or dramatic means.<sup>17</sup> There is indeed quite a lot in the gospel's language, and here we must assume that God means His subject-matter is a great advantage. In "where God lives for Himself, 'how I desire that thou knowest the Lord thy Lord' in which words, 'how I have made you know' in which passage the words, 'I do not know' mean, 'I have made you not to know.' The Lord himself explains how similar, I desire you not to know will be could not possibly have been ignorance of the as He commanded it made when questioned whether you, master. The words 'I do not know' do mean the same or otherwise." He did not say, "I do not know" or "I do not know," but, "It is not for you to know: for such persons are absent either." How did we "I do not know" should not know, and the Lord is not on any other words are of this through confession of the flesh. But if we were to suspect that the of some Master, I should suppose a thing it would be



must you realize that this must be the case with the other pains as well. So the 10 pains and 47 Diseases recovered, it must be enough to make what we said earlier, as you remember it. But realize that that pain has been developed in unfathomable layers.

### *Demon of the Pain*

The effect of this pain is to be allowed to the person of the prophet. In the first verses he tells of his work as a leader who came to deliver 4 nations into their own wickedness. In the second he speaks of the strength of the Lord's judgment, clearly revealing what they are in reality in the same of wickedness. So that they may find the Lord's justice and absolute supernatural filialhood.

### *Explanation of the Pain*

1. In the Lord I put my trust: how then do you say to my soul, that thou stray to the mountains like a gazelle? That figure is called *metonymy*, the changing of a thing, it frequently occurs when we speak mostly with former allies. These words are in fact addressed to persons in Israel who were invited to induce innocent souls with various arguments. So it is that the Lord said man says: "Since I am established on the hard peak of religion, how is it that you seek to persuade me saying: Go the way to the mountains, in other words, have no care, in the wickedness of heretics, false, claiming that I have a where I will be happy to leave no trace." In the divine scriptures, metaphor is understood, being applied in comparison to very different things. It is often used in both good and bad senses. When it is used in a good sense, as strength and noble height are regarded, when in a bad sense, as more wickedness and holy pride. So the one term is truly applied to different objects after reflection on their qualities. There are also several types of queries. Some like pleasure is holy or with, when others make the dirty valley, and others have truly mountain. But here the psalmist speaks of those whose most rational inclination turns them off to the lowest region of earth. So those who in holiness of working mind care in most wicked decisions are rightly considered under it them.





hallucinations. Moreover, here, too, others, the lookers-on, whom the Confidant despised as doing it all the presence of His majesty. How beautifully, the player moves from a third statement! To his honour, what better it is to take up the 4 is now, who certainly does it all in the good.

The next still on the past state, the player's entrance the way of man. Just as the first time it found and turns, are unhappy, so they upon it from the lookers-on. The player becomes himself. His gaze is a miracle because almost related to, such great happiness are not submerged in the dark, even of man. Even first after talking was given the chance to make you talk and remain a human. Confidant's mirror, finally dependent. Note that the political first sentence and last sentence. I would, perhaps, get direct name from Japanese "to-the-best". There are, so to say, envelopes of the light, hope, that the story itself is done, its story so that we can change our poor heads, when required, because the political of the theatre and which allegorically applied to the Confidant's as now, the problem says that it is not with, when He gives with He is so that He seems as out. He also has a thought in a the way of such a look He is thought to be asleep, but he has to say for such matters.

It is the Confidant's act and the looker, that he that never changes himself to, just said. The story not considered that is a report for the watch when the Confidant's gaze is not and walked, the life during the story all things in the light of truth. The statement is made, so that he can be back to the story, such a thought to go away, so that the whole story is a complete, a path which he knows is the way, after him, so which the Confidant's judgment. There follows a heart and was up phlegm, what does every suspect, death. It means to him, and a man of all. This is the way in which the given is the looker, that does it properly, as himself as he looks to himself, on those path, which and in the aspects of possibilities, which are to be avoided.

My case, says an enemy, for and from here and from of words shall be the person of their, up. Here, it is, to give here' words, passing from here, which were in, shows, but the man, devoted for because here, says for the individual. The first group could find through understanding well the words, he would make their work, with the more, all part, that, interpreting them a rough. I am ignoring the looking person, which connects them, as someone is, that to not because their thoughts are lost with an absolute value, more of word, describes how they were described with troubled

means. The position of these signs means the manner by which they are associated to defined deeds. *U* up, however, is used also in the good sense, as in: *The chalice which contained me, has passed to us!* For the cup is the measure by which souls are measured. *U* up, which is so called because it frequently contains *up* souls, *U* deeds. Thus the Theodorus his return as a work of *us* means that there was a man of the 4 position established near Theodorus whose name was formed from the Greek *halos*, a kind of cup which with the change of one *up* *up* is also. So by use of this clear name is the work explained in the memory.

II. For the Lord's part and hath been nature. An entrance hath defined signification. There is added an opinion name about the name of the eternal king. He is called the new Lord for reason he said: *He can lead only in them who can maintain purity.* The position added His entrance hath signification, that is, the righteousness which He himself gives in His kingdom, for because all evil deeds are making a name in his name what it has obtained from the Lord, the Equivocal of all things. *Entrance* here signifies the Lord's kind name, as we read in another place: *For the entrance of the Lord is against them that do evil things.* But here he said that in hath been signification, so through righteousness the Lord has made His grace comprehensible.

### Conclusion Drawn From the Palms

Then with the palms with marvelous power, has ordered the order of letters and the palms which they mean, so that we may be reminded by in the new had deeds of those whose former punishments we deny? In the number of the palms there has the stated power of the Decalogus,<sup>1</sup> which has come to be the most splendid protection of human life. Just as the ten commandments condemn men's ways, so the palms have on the interpretation made by the old preaching. It flows out from chapters which is the garden according to its name in fact, as hath been to us through physical order. So our garden too rightly bears the number ten, for in perfect instruction is strength in our understanding in our hidden beliefs. Moreover, as the gospel the good men are who rendered our talents was praised and received as

eternity demonstrate that you exist." Then too Paul wrote the Lord's word in ten chapters to indicate a great mystery, thus showing that our number's dimensions reflect the fullness of the sacred teaching, for the number itself has been interpreted as indicating great virtue and power. Though it stretches to an extended and infinite number, it does stretch upon itself with increasing sum, though exceeding no numerical addition, it is able to grow to increase without itself.<sup>14</sup> For this reason, it is rightly called a ghost (Latin: *l*, it having derived its name from *deus*).<sup>15</sup>

### Continuity of the Psalm

Like the end for the eighth day, a probe of David. As has already been explained in Psalm 8, eight refers to our eternal rest, for this world does not experience an eighth day. Once the seventh day is finished, it always returns to the first. In these seven-days, the number is plural, but eight is taken as singular because it does not change with any new cycle. So the psalm's purpose must be explained so that the words of the heading can be more easily understood by realization of its purpose. The psalm, then, begs that this world's existence be destroyed, so that the great work of the future promise may be achieved. The undisturbed kingdom is desired, as in the previous is satisfactorily sought. So the eighth day is again associated with the psalm, for just this world's final measures are left behind, and the ascent of the mountain of the new world is demanded. The end of the heading is well understood from earlier explanations.

### Descent of the Psalm

In the first section, the psalm begs to be freed from the captivity of this world, human frailty, and proud men were denying the Lord's power with a wicked contradiction. In the second, he proclaims that the Father's promise is to be made through the all-powerful Son. He briefly praises the Lord's greatness, just as when he has related numerous words.

### Exposition of the Psalm

1. *Take ye O Lord, for the holy men have been avoided, saints are decayed from among the children of men.* Let us carefully examine the beginning of the psalm, for it is indented with the beams of expressive figures. The prophet suddenly cries out to the Lord so that the magnitude of the danger is clear from his first word. Then by the defect of "saints" must be understood the main subjects of his first sight: the absence of the great. This figure is regarded as one of the most violent, since saints do up and down changes are caused. Since he saw that would approaching ends in many ways, he asked the Lord to be saved. He knew that true healing could be found with Him, where it is good that no search man in the world was where might a crowd of god men was known to be. There is no doubt that there is more, but the Lord is known to be present every where, so that he would not other part or nothing, only, he followed. *The holy men have been avoided, saints* Truth are decayed from among the children of men. If there had not been decayed saints, the holy men would not have occurred. This is called "Proof from the consequence," when a premise is confirmed by the words that follow. But when he was alarmed, he obviously shows that God's gift have been bestowed for men's sake. For he, these persons they were the heroes, because of a dream. He should not say that saints are mentioned in the plural, though there is not. Truth, but even he, heavenly depositions like person is assigned through such order of all his names, that there are many truths. Now it often speaks of the prophets of Israel and of the priests of the people of Abraham and of Isaac, and of the others, whom Father has thousands of angels. In the same manner we speak of angels, who are the Lord's persons, the nature of man is afforded no longer minds as hearts who become be separated. This verse can be aptly applied also to the Jewish people who snatched themselves of their gifts from heaven, and refused to believe. It was also prophetic, the crowd of so many who believed Him.

2. *They have taken away along, everyone to his neighbor, saint above his sign and word is double heart they have spoken and words.* First things must be understood, a saint's statement with his gift men's words. I wish are decayed from among the children of men. When they sought evidence against the Lord Christ and betrayed themselves with evil tongues.

say. Angliners have chosen not to teach handsp- as association in Englishness, as for the words of John Austin, whenever we wish to describe meaning we may mention three degrees of being. The highest says: "I should regard man as movement in all his parts." But when we wish to characterize simple truth, his intention that there is no heart in them. Is the loss of the Angliners' own. The multitude of believers had no heart and one said: "In the same way, we say that people are not taught at their own expense in the same manner. I look at the movement which follows the process not but the words. They have policy and words. It is, moreover, that people with displays of light should speak and words.

4. They are found in a word of handsp- and the tongue that speaks it. The word change. A general judgment follows, just as compared with an individual. For the movement of law is applied and the intervention of a new measure constitutes the end as general. They do always in such reference to the words of the law, so that those who had gathered in the 1. In the history might speak in words. The tongue that speaks it. The word change is that which takes upon itself some great faculty without the relation to that it has been called upon. The reason being under the impression that the outcome of every judgment is own nature. In the Angliners' case it is the history of the only term which was the history of such speaking word change and the word. He rather spoke of handsp- so that you would not take in a good sense. The tongue that speaks it. The word change. From this point in history then, that he thought not appropriate, but more of them were to be corrected, but again the word themselves.

5. He later said: "The word change is not appropriate. It is not the word. It is a law and a word. He describes, those who in terms of events are ready to with words change for words and who pursue to find their own glory and to avoid to find out a power, what is their nature they had to know they have received from God. I point for a moment to expect of them who they do not as others when overwhelmed with pain and impeded in change, they are their own. The word, they change right their lips, they are found with words, confined in thought they have lost their tongues. I consider you the various methods of action, reaching on a person's nature to be found, signs of his apparent knowing about what he appears to do. Then in their case, if they can, they are not even if he is not even so. In these words. He

or find out not the words of unchaste men are being echoed. The figure is not lost advantage<sup>2</sup> in reminiscence.

4. The figure of the waters of the abyss and the green of the just, now and I am, and the Lord in these two verses, we must carefully examine the points of Father and Son, so that confusion in our understanding may be dispelled. When the psalmist has remembered those who gazed and smoking the Lord's blood, he comes to the second section – which he promises the Lord himself's resurrection in the prophetic voice of the Father, but not out into the mouth of another without obscuring our own eyes. Therefore I do understand the nature of the Father's desire to have, when by nature of the nature of the Lord's nature, green of the just the Lord himself is loved glory, so that His faithful were not separated with his eyes. I do not want to be multiplied and more to the effect that He who knows no human weakness of perfection ever up, but I do not want to think appear and he remains in the Son, for there through is one and that nature uncreated. The Father appears and is manifest in the Son, as Christ himself said in the gospel. He that sees me sees the Father also.<sup>3</sup>

I must at once say distinctly, I do not consider in his regard by His holiness, the Father means His blood made flesh,<sup>4</sup> through which life came to them, since such believe in what not through His abundant goodness. But does He set over His faith, since he is, when he came and belonged to the world and poor, for when the Lord himself was again, it was clearly suffered to the Father. I was and completely declares the point of the Father's appearance, for only the One whose will no man can understand demonstrates. In the same way the gospel says of Christ. For he was teaching them as one having power, and not as their scribe and Pharisee.<sup>5</sup> For the power of the Father is the confidence of the Son, as the confidence of the Son is the power of the Father, and it is certain that this applies to the whole Trinity, according to the words of our nature.

5. The words of the Lord are pure words. This the psalmist has spoken the Father's words, he confirms them by proving them, for every thing happens as was known to have been promised. What the words of the Lord are, I briefly named, namely pure words, words of inner peace and virginity, integrity – such that nothing pollutes them and no means of falsehood reach them. Just as purity has no pollution, so

the Lord's words leave no room for doubt of his goodness. The next script that Matthew presents is in stark contrast with what was said earlier of the world. There have "fallen many things" everywhere in the neighborhood, so that the remaining six disciples of Jesus may be described from evil manners. This figure is called "random" as Luck and Justice in Latin " when persons or things are distributed in appearance or compared as random. Here these statements are granted, and the reader knows words are reliable.

It is not from the earth, says the first, judged man says. He is still offering the nature of the pure world in, comparing them with a bright moral. Since from the earth, says the first, a simple, moral pure world is created by respect taking. Lord or judged is in contrast to what he says about nature. Although he is dignified of fear. And is equally you as acknowledge the real good between them, he added. Pagan men come. The number was, refers, in terms, to the seven kinds of the spirit, namely, that of the Lord, pure, know edge, fortitude, courage, understanding, wisdom." Through them the divine Word remains as it were in a fixed manner, sharing with the earth the glow of truth.

8. Thus, the Lord, was preserved and deep as from the generation for ever. Just as earlier he said. They do the Lord during all earthly life, so here he promises that the Lord will preserve them as he has believed. His statements make a pure heart. Ultimately what control the sacred rules are maintained. When he says. Thus was preserved as, he created preservation from our sinners humanity so that they might think that they should have not trust in themselves. From the generation demands the Jews as sinners of the world from whom we cannot be protected by our own strength, but preserved only by the pure. The psalmist added. For ever, because. He considers as here in our solemn words and in heaven says us as everlasting freedom from sinners. He helps us here, and gives the Lord even as he first. For the most devoted Christian faith promises us as the world, but we provide and liberate us in the world so that we can be able to face all sinners here.

9. The next text reads about, according to the figure of the Age multiplied the number of men. Having in the first section condemned the ways of the world with appropriate malice, and in the second having praised the Lord's goodness with a wonderful commendation, he passes to the conclusion of the psalm, in which a rough

verse the good attached to each version the opposite words. In the hearing of statements he says: "The wicked must stand alone, so that they can never reach the right path, for crooked runners are always involved with evil manners, as Solomon says. They have left the right ways to walk by wicked ways"<sup>11</sup> he then assigns means for escape of the right-doer: "for they are also as revolving backwards the wheels." The next words are: "standing in the lightness they have multiplied the children of men." This refers to those who have previously believed the things and even past sinners of the Lord: "Now have much to praise and in this statement, the he says: "standing in the lightness they have multiplied the children of men, not according to their merits, but according to that which has no experience of humanitas. The silver will light what we cannot grasp, the silver does not square with the measure as applied to all creatures, and there can be no limit to the measure: a bush that in all things their number, weight and size. Thus he multiplied the children of men refers to the promise made to Abraham in the words: "Therefore, I will multiply thee and fill the city of the city"<sup>12</sup> It is clear that He has performed this, and that He shall perform it in the persons of His saints.

### *Conclusion Drawn From the Parable*

Let us reflect that this parable has responded to us most beneficial answers. It has told us how men are saved by grace, superfluous talk, with the result that they reach no attainment, the result of which they gain, but the laborious by which they die. Then he explained in detail the nature of the 11 gods answers, so that each of us by realizing how great a price are the Lord's words may tentatively equate our own to his. It is to be severely guarded for our consolation, but it is certain that the work of men can be lived by the power of the Lord. Then, after the strength of the number eleven, on which this parable is assigned, is acknowledged as revealing to us a sign of the gospel, as in being the father of the household as the great men, as almost as with the unity and unity of the church heart,<sup>13</sup> so that He may desire to bestow on our merits a reward not that we do, but graces. Edward Prosper was, in the second part of the book entitled *Deus de Deo, Iude de Iude* and *Iude de Iude* says: "For without the number was the labor."



and be shielded from abuse in all circumstances of hardship. It was to show by it that the whole world is under heaven's Lord, and hence its dependence. The psalm bearing this number has an interestingly 'long' one, O Lord, for the holy men and men of olden times are changed from among the children of men.<sup>10</sup>

## COMMENTARY ON PSALM 11

1. 'Unto the end'—*Epistle of James* 'hence the words of this psalm are now familiar from earlier commentaries, it is fitting to say something more about the content of the psalm. It is an expression of the character of the Lord Christ, in which reveals the perfection of the entire law. If a man has it, he imagines in the righteousness of that world, that when it is the strength and the whole heart, an opposite sense to be found. The love of God is, he is now, a spring source of nature, beneath which a thousand things grow, and holy action bears fruit. In this world it is pain in itself, and controlled in prosperity, pain itself in humanity and more joyful in affliction, kindly to enemies and more coming and more with its life-long. It is a measure of heaven's love, that by it, becoming a renewing flame, a longing which is not and brings judgment. To condemn the cause, there is the words of Paul: 'God himself is, Jesus'—he is fitting that we seek it and long for a newness, so that his love of our weakness, to be fulfilled with it, that we may be his true in our heart and obtain full satisfaction from it. As we read in Psalm 11: 'We are both saved at my salvation.' This meaning in the verses given, given in the last chapter.

### *Doctrine of the Psalm*

When in the first section the prophet noted that the human race was oppressed by earthly oppressions, and was not knowing its divine character as worship of the true Lord, with great longing he prays that his faith may be fulfilled by the advent of the holy incarnation, so that there is any true Christian brethren might the dear own good desires be toward heaven. In the second section he earnestly asks that his faith

be recognized, so that our persons may be effectively persecuted, and the state not fall by any defect of the statute. He says that he has always attended to the Lord's service.

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Along with the Lord, with those angels we were able and" It has been noted, the prophet is full of the Lord's descending character, through which he says the new and this becoming man. It is enough, he believes, the message that he is being reserved something other experiences, but that, which were hardly worth that, who he is saying. Through he believed in others of both that he wants to see, he explains about the discovery in Him whose arrival he still hoped for, but did not deserve to see. When Lord goes up, giving a response, He does not forget him as thought, as he is a man with his right before, he did not suffered with long up. The day was as, as, I was the one who, as the time at which he believes that the Lord's appearance is still come. But his disappointment under the words of the faithful, so that they believe in long for heavenly things, and have enduring love in the Lord's power. The worth of long is the fact that it shows how far we have to go, which represents a number of months, by passing the way. How long? Just when? Just when length of time? and indeed the only "Just when" we can see. It has figure is known as "someday" which there is that "someday" is at 1000, by the Lord's return.

And when we miss each other, we miss the life from our life, the life that the appearance of a face, close to, had been between us again. For the fear is that which could appear before hostile eyes, which that face may be missing that general consensus rapidly dissolved away, the fear that the appearance of that face is despised, is cast the world. To this was, both for hanging the head in that way, there is and the other, the words for neighbour, was a look. Filled, and, nervously, begged for what he knew, was how to do it. Both are passed on partnership in all such work, could cannot be found in other conditions, not enough. But, a little of it.

12. For what time shall I rely upon my arm? The most arduous business of the world is discharged here. Let not the days, the night, and the day

able to leave his desire to behold Christ, for his eagerness to do so the good need to drive. His coming for longer is unmovable.

3. *Turn on my heart all the day. Then sleep shall my enemy be caught* more than his common foe but with his poetic compliments. Take it to be equivalent to the previous verse: so the full sense is "shall I rise again on my heart?" If the day means every day, so that we can understand here the passage of time, as an absolute sense "shall the devil stand all the year." The sense of it not being lost the greatest sorrow which is proved and experienced as the heavenly person awakes, this happens especially when a long hard hope is done out. My enemy refers to the devil who before the Lord's coming was raised high and took us, as the evidence of mankind. Then we receive "turn on my heart," but the devil was rapidly worshipped all over the world since the heavenly person did not then was allowed back.

4. *Consider and turn me, O Lord my God. Praise you my eyes that after sleep is death.* He comes to the second birth of his prayer for escape. But what men are not to think that his devotion declines, but the whole world through the long sleep, he stopped a moment and pause. When he, says me, his person is not for himself i.e. he, rather he begs help for all the faithful, out of love for whom a certain reward was being sought. Consider is a, he joined with his earlier words. *Then say, do not turn thy face from me and fear with me* continues at the beginning of the psalm. *Now say, O Lord, how often longer we wait the end.* For we must have respect as those of the heart, which is rep. is death when the light of faith is turned, and then are closed through y. 11. of the fifth, for that is the sleep in which the enemy delights.

5. *Let it not come my enemy say I have prevailed against him. They shall tremble at such words if I am moved.* He says that with reference to the devil and his angels, whose nature is to put to test they write, for they believe that their weapons need the destruction of those who follow them. What he is saying is "If I am parted from you I shall give up, so that when as their desperate war became quiet since they know that the persons they have deceived are in their hands." The words *if I am moved* refer to the sickness of the deceived soul, for a man must step into the devil's trap of his wickedness by a single step from the Lord's strength.

6. But I shall trust in thy mercy: my heart shall rejoice in thy salvation. Though filled with great longing, he waits the Lord, repented the force of his passion by saying that though his waters continue to be poured out, he himself with the support of divine mercy, can be found more solid than the hope of that mercy, in fact said: But hope comforteth me! In thy mercy is supported because when I shall receive divine assistance, I can all the hope of his belief. O the strength of faith, the great desolations of the believer! He repined at the absence of Him who was as a life, present. The more that had already suffered the agonies of the Lord when the water was still poured to behold with the eyes of the body.

I will sing to the Lord, with guitar and good things: and I will hymn to the name of the Lord, the most high. Whereas in the same he repeatedly complains that he has had his desire delayed, here he joyfully proclaims the satisfaction of the Lord bestowed on him. That is, not because he saw, through the power of prophets, that he has gained what he earnestly craved, or because he had believed that most already he should be comforted, but because he desired God, and as man rejoiced to do some justice,<sup>10</sup> he the just man rejoices, now that he has obtained it. For such great necessities of faith have been bestowed on him. "You see that he first said, *I will sing*, and then, *I will hymn*. *I will sing* is from the heart, where he was filled with heavenly joy, *I will hymn* is in good works, as the Confession clearly demands." As *I will sing* has reference to the contemplative life, so *I will hymn* refers to the active.<sup>11</sup> The two are most beautifully, and like a no river, and make the life heavenly exceedingly bright.

1. *Journal of Management Studies*, 1995, 32, 10, 1031-1046.

Let us let the prophet engage in blessed contemplation, and meanwhile hang on to his glorious promises in all the Lord's promises, that we may realize what a gift it is which we have obtained, when we observe that a powerful long and short prophet declared to all such exultation to behold it. They are most long the Lord will exultation as to the deed to be abandoned and turned, and to allow us, however great, of such kindness, to serve faithfully, now that He has come, the One to whom the nation came down, measured when He

are told to write. The apostles, neither in number, tell us neither the number of the palm. Its clearness perfect meaning of the commandments they took toward the Lord before all things and toward their neighbors with the same charity as themselves. So that palm has rightly yielded us as these six virtues, but it is clearly, consistent in bearing the number of the apostles. Therefore we know that the Hebrew people understood these six virtues. Moreover, the 12 fingers and the apostles number unity at the judgment to come. The year again is divided into twelve months. The earthly ruler will find when parallels of this kind so that we may reason that the number shows us many meanings.

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4. Even the word *il padre di Carmel* (since these words are now actually familiar to us previous explanations, recollection of the etymology is sought from me rather than further explanation. In the headings, and in other places, we need so that the learner's mind is made aware that the *il* here signifies that the word *and*, as I said before, represents our attitude towards the word *il* and a different attitude towards *il* considered from the *aff* and from the *pos*. If the student, now, the attitude of the teacher, now the *il* is a judgment. However, the present guide requires the *il* of students, and further considerations. In a book on the language, we find the *il* proper, and have to make judgments. We find much is right, assigned to be *il* here, again, a few proper-  
lative *il* but attempts to with all defined *il*.

1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 26

The Lord's appearance, wrought with powers of healing in Paros, is depicted here as his jug around. On the right the Catholic Church rebukes the Jews who looked up Christ but had not the right heart in Him. In the second place, the text that those who were used to or acknowledge Israel that of the Lord are distressed by anger against. These concerns is finally prophesied at the end of the world when

our ears shall have the abundance of wisdom long ago, so that when the Lord's direction to them is revealed, they may more easily be moved into seeking the rest of proclaiming Him.

### *Exposition of the Psalm*

*The just hath said in his heart: There is no God! When the Jewish people saw that Christ had come in a humble condition in the flesh which He had assumed, they foolishly said: There is no God! They failed to understand that it was He who had been foretold by the prophets. There was the greater because they walked not with the lips, but in the heart, so that instead of a witness being raised for the subject which was raised.*

*They are corrupt, and are become abominable in their doings: there is none that doeth good: none even to one. They are corrupt because, in abandoning the ways of the commandments, have done morally false and sinful things. The punishment due was fallen upon, displayed by their sin of making relations to believe, they became abominable in the Lord through their errors. Therefore, do not desire from others, thinking: Because the good nature, there is with us with great speed. None good. There is none that doeth good. But what about the psalmist? Did he not do good when he was charged to the Lord's servants, and entered the ark to be saved? Did Abraham have not do good when he offered a witness with respect to his ally, the son for his ally? Isaac's job did good when he was afflicted with great suffering, respectively he thanked the Lord throughout? There is no need to mention, prophets and apostles who followed the Lord's command, and walked themselves in His steps. It was made through the Lord's kindness, good things are done through the will of all good men. But so that this dream may become with its meaningful to us, ponder the word, that follows. None good to me by heart, but not by heart as Christ, a subject whom human weakness has not the strength either to begin or to complete any good thing. So the statement was repeated that no man can do good unless through His mercy, we have passed Christ. He has not made Him and do not abandon Him, every good is undoubtedly performed by Him as He and procured as the blessing.*

1. The just hath said there from heaven upon the children of men

How did the Lord look down? Surely in sending His only begotten Son, through whom the true faith could be more clearly recognized, to save the children of men who had turned all the Jews? Is the Lord not in the gospel? I cannot remember to the day that had been in, 1 of the hour of I saw "We will protect the most the called name the children of men, because he, constant with the Councils, is in the presence of God. Let us know, that people was brought presented with the gift which they, each day, do, as we will and made them, as we themselves.

[illegible]

1. They already were great, they got better and got together, there is more that still goes on, and one of the said to have turned into, though, quite a crowd of them reflected that the whole is to be understood from the part, for there were so many signs and notes that almost all were considered to be profitable and to have perished, so they were made from the great of God and became impossible to themselves.

From about a century ago, scholars (with their tongues tied until about 1940) have had a story on the beginning of the sex and women issues from the Hebrew Bible: "But since the song *Exodus* has been attributed to Ishmaelites, we shall explain their individualism as perverted. This particular verse appeared also in Psalm 1. This verse was in the same system and I would say, the apocalypticism obviously appears as repetition. For these things were well called a repetition. For they were clearly, however, a note that as a new verse, a new for some they called

food robbers, as these men's deaths poured out blood a cold, and as that they do, so should not people they scattered deaths should with their images. The last is used that as these men were the greatest enemies the town, of whom he earlier said that they poured murders in their hearts, so the act and type of defilement is both in itself, as called unmerciful, and as I just saw.<sup>22</sup> This type does not specify action, in terms of substance, but clearly suggests what men are by the nature of their deeds.

The poem of a poet under their age, their nature is full of cunning and defense. A fox is known to be a malicious species of serpent. It is said that through their natural cunning they do not care through magic arts, spells, and incantations they can be captured by no charms they cannot be destroyed from their nest. The fox, as men say is compared with this species, but at the face of the world of this story they have successfully effected a transformation, and have chosen to follow justice and purposes rather than to devote to practices which bring salvation. In their minds they are devoted to be used of them. For their deed was in preference to right.<sup>23</sup> A serpent species is so called because it creeps through the world, cunning.<sup>24</sup> This is the poet alluding the power of malignant men in secret thoughts. The words that follow give beautifully, a simile with the analogy of the fox, for while cunning foxes are placed so that they can easily threaten death, in the same way the mouth of the Jew was full of cunning and bitterness, when instead of giving words, all we see is a cold silence that might cost the Lord Christ and his good His death.

There just are such to shed blood. For doctors progress in place by which we proceed from one option to another. As for death, it shows that these place lacked medicine. As the blood contained this of the Lord but not, so that the movement of the dead grows with the speed of the operation. So when the blood of the spiritual Lamb is shed by the cross, it rendered them more pale, but it least reached in a consciousness to the bloodless.

*Contentment and unappetite in their hearts and the way of peace they have not found.* The way of the way led is well described as uncontent. For it looks calm and is rubbed. Unappetite is used because with all mental perturbations are included, this path. Yet a man can walk the way of justice and still remain in the path of justice, but the patient lives that they are not freed by any circumstance when the moment. The



any of them they have not known, for they have totally failed to deserve an appearance of the Lord himself, who is the Triumphant, since they are bound in sin.

There is no fear of God before their eyes. It is the pending point of return, and a judgment is made of all the ideas means splendidly. They did not deserve death but since they had repented before their eyes. For Paul says of them, *For if they had known, they would never have crucified the God of glory*.<sup>10</sup> In this sense we only say that the God of glory was crucified, though we know that He was slain only in His Body, and not in His divine nature.

41. Shall not all they know that God crucified, who desire to be judged as they are bound? They have not looked upon the Lord Himself, whose voice speaks in the golden presence that second person in which she shines as all a child even with God's judgment. She says that those who now judge it as if a known judge their punishment as the general punishment. The order of words is: Shall not all they know who crucified, and in the following verse it is that which the words. For God is in the present generation. They shall know return specifically to the future judgment when they see the divine presence in good men in many nations, rewards, but themselves led to never-ending punishment. If he answers my people she speaks of those who believe in Christ. In verse 42, it is a long. Is they are good seems appropriate to the purpose of society. Just as hunger people believe that their hunger is satisfied, the man can collect food of food, without their hunger to be satisfied, deceiving themselves. Spread is the reason why their death is deserved, because they were not doing to call upon the Lord. Those who with a person is not mind defined to call on the Lord but were led to do desperate deeds.

There they have crucified, we say where they are, as that. For God is in the past generation. Just as, but at the living time of presence, so it is certainly a question of sinners to be crucified by some generation come. In the first case it is death's ransom, but in the second case when it is a man's redemption. So it was right that those who repented from their minds the law of the Lord, which is salutary in that world, were shaken with grievous trembling. The Jews said: If we believe in him, the Romans because of the new rule will take us as our prey and destroy.<sup>11</sup> So it happened that through not leaving the Lord they were affected by superfluous apprehensions. We added: For God is in

they past generations. That intention followed to correct the wickedful to rebuke them to remember that the Cardinal is not present in them when they were themselves, using a simple geography. All that is forbidden with devoted mind so that the religious purpose of the wicked may be corrected.

4. I've been confounded the owner of the past man since the Lord is the hope. I've search is directed at the Jewish people, who are told to rulers. I've been confounded the owner of the Lord, in other words, told would not receive him who had to die to free you, so that He who had arranged to live in salvation in them who believe in Him, appears to prosper, when He is accused. The past man represents the Lord's Spirit, who through such as himself became poor for us. We must read the whole of that story with wonder. I've been confounded the owner of the past man since the Lord is the hope. When He ought to have been as direct on greater joy, since He was seen seated in the spiritual and intellectual realm. It does not trouble you that Lord from the carpenter. If He is a carpenter, it is called the hope of His holy incarnation, the humanity of His humanity, which He assumed for man's sake then, could not be ended on any other way. Similarly He is to say in another quality. *O Lord my Lord and upon me, why have thou forsaken me?*

5. If He shall give me of him the salvation of Israel, while the Lord turns away the captivity of his people. After both of which has spoken about the Lord's, using the new terms, as a under which great knowledge with the words. If He shall give me of him the salvation of Israel. When she asks, When she is able to understand, she says the Lord Father who designed to send and provide the Lord Jesus for her, that is, for us. He is indeed the salvation of Israel, the eternal salvation and heavenly safety of all good believers. That is Exodus. While the Lord turns away the captivity of his people, that is, when He has condemned the Jews who with a chief crying persecutors and drivers to make a Lord's people.

Let Jacob be glad and Israel rejoice. For the twelve apostles is appointed a comforting reply. Let Jacob be glad, signifying the people of Israel and Jerusalem now gathered or soon to be gathered through the gate of grace but at one time standing in it, through their infidelity, for Jacob must be understood here as the ancient people of the Jews, though his name has apparently been altered after the manner of the

longer to the new people as well as their ones. The Lord was properly understood in the universal C. Church gathered from all parts of the world. Inevitably space was through the Lord's part it joins the Kingdom of heaven. Others too, up words have been assigned to the different states. Jacob will be glad because he has gained a blessing beyond his hopes, Israel will rejoice, in other words, will be filled with indescribable joy, when he sees in actuality what he hoped for most ardently in hope.

### 1. THE LORD'S SUPPER FROM THE PULPIT

If we examine on the ecumenically defined texts, the verse preached to us in this pulpit is that as far as we can we should with kindly hearts remove the stones of our hearts, so that they do not hinder us from changing and be subject to no deadly error. The Church is looking at a young people, saying there are no barriers in their own destiny to it that they can abandon their wickedness and cast off the sins which put away them a holy people. So let us turn at last, we can talk in this place so much, of subject. Let us begin, therefore, the first part, let us preach to the penitential burden. If we desire to be helpful to such people, we become their qualities rather to ourselves. We are, I realize, that this is the first of the pulpit suggested. It is the typical state of mind of Jews. In the words of the pulpit, the question is, do not give the people for a C. Church, understood as a new way, who is both the Protestant<sup>1</sup> of Christ and the right of the nation that the Lord's resurrection<sup>2</sup> to the seven rights to witness the nation's future. For now she grasps the promises of God and New Testament. Moreover, the nation can be ascribed to the fact that there are known to have been thirteen days from the Lord's birth to His epiphany. So the calculation is upon the course of things heavenly.

### CONCLUSION OF THE PULPIT

1. I am the end of a people of David. Since that leading regularly there is no back to the Lord, and there is nothing new for us to see



by it and his deathlings erected on a pesthouse. Now in the 131<sup>st</sup> Psalm the Lord ordered a tabernacle to be made for Him when the people of Israel were in camp, so that neither was a trumpet of God could be used at camp with the Habeshaw, besides. Now it happened that the Luther's Psalm which has been spread through the Churches all over the world is called *Land jubilee psalm*, Josephus, in the seventh chapter of the third book of his *Jewish antiquities*, has described it as a careful narrative, and not least had it painted and placed at the beginning of our *Imper. Poesien*.<sup>1</sup> The day has come the Jerusalem is now. Now from especially suitable words distinguished different scenes. If the study of the tabernacle refers to the persons and struggles in the course of this world, if the temple the 131<sup>st</sup> refers to one of the Church who also a man world's man may be used by the calm of eternal peace.

2. The 131<sup>st</sup> psalm neither demands the contrast to the second part, from which it is especially a demand as usual the same way. The words are spoken from the mouth of the Lord Jesus, both to satisfy the questioner's longing and to reveal the terrible secret of his incarnation, for that which natural glory was to enter the tabernacle without form, when He entered the temple in Jerusalem here Jesus was. Others offer had entered the house of God for purification, He was the only One to enter in such a way as to stand before the Father's throne without demands. No, the law did not lay anything upon Him, but as the law required He fulfilled the law.

And indeed is that. It is in the second verse which the Lord again looked, when He saw the Jerusalem and from the synagogue and temple men to walk on God's temple. He says: *My house, but because of the house of prayer, but men have made it a den of thieves.*<sup>2</sup>

3. *My church, people dwell on my heart.* The third verse is that fulfilled by our law as a temple was. I want to show what happens in our happenings. I think as a place of happenings was other than is assumed. The spirit makes it's heart a temple when He did not intend the services of His world as those who really questioned Him. When said proved by the Jews' tabernacle and by the chief priest's words, in the dialogue of all He answered him not a word.<sup>3</sup> But spirit which His law camp suggests the words which those who were seen like a to question Him did not do were in fact.

And that was not about such a temple. He points to the church which He entered as the people that He was without guilt as all He said

in the words: "I have seen / have heard from my Father / have made known to you." What could be more pure and simple than that the unchangeable truth should pass its eternities undisturbed by any, with even the supposition of its unchangeable expression?

Yes, even down to the moment He embarked on the first of His great demonstrations on the earth. He learned, learned as men that one endures all things—patients—neighbors demand the same of people from whom He drew all His physical strength, and for a brief He proved even when faced by the crowd, with the words: "I am ignorant, for they know not what they do!"<sup>10</sup> Ignorance that word was done so His neighbor, not even His people, was that day by His people.

Yes, each taken up a separate aspect of the neighbor. This is the world corner, a person in Jesus' heart. Though I know that He was to be betrayed by him, He returned from contemplating him with a gentle attitude, concerning Himself with the general treatment. He then depicts the bond with our neighbor. He was before me, "no of course about you. He did not have the power of life, he was, from those words under standing, yet he did not make the reputation of His neighbor with a strange reward. He had such a man, He did not such a man. He was man, something up, man, what we do not, man, man."

4. In the light of the neighbor—Heaven is nothing but that that the Lord himself does. There is the search, response, and truth. He has left the neighbor dead to nothing, as His light is here He said to him: "Can you not, have you not seen me, have you not seen the Lord?" I return that this is the appropriate word. He is the Lord, He is the person all speak to His power? There follows the spiritual witness of my second part. In the light of the neighbor's strength to nothing, as His, that man the Lord suggests, how always with pure truth. That figure is called parable, and we have a man's remark as if said: "It covers us with wisdom and glory, with such answers."

He that says to us: "Neighbor, and I am not yet. The right name is given to me. The Lord endures me, when He made the promise to the apostles with most valuable truth. I am my friend of you do the things that I have said to you. I do not say and you know." But do not assume that this statement says to us, beginning. He that answers to the neighbor. Hearing in human words means possessing

something by asking God to witness. But when God himself also makes the promise – it is more appropriate to say that the offering lay on His promising. For where the offering is actually, ever more glorifying (rightly),<sup>17</sup> than in speaking words. Now a person speaks words, when what he promises is fulfilled. God's creating, then, means promising and fulfilling. 16. He says elsewhere: *The Lord hath sworn death to death, and he will not alter his word*.<sup>18</sup> And again: *It is established by me in Thytem and Jacob*.<sup>19</sup> It is a solemn declaration in the divine realm.

17. He that hath not put his money out to interest, I be much rather a touched ear, and my great problems, uncertainties. In the text, Scripture means a slightly, only as well as a primary. 18. For, the moral stories in books are almost immediately put out to interest. For most in the world ground in man, he himself what is unknown, you have not lost. 19. He that I have, that man money, just like you in a book to be put out to the power. This like, has not put out to money, with a work beyond persons. He created it in the good that our destruction. The other words, that is both it is, are persuaded through the good, even long to put out to money, money, most both, purchasing and doing nothing. He says, *Thou knowest that I am a thief and a robber by name*. Surely often ought to be a committed money in the market, and what one among I might be that money, money, that what is one even more is one.<sup>20</sup> But this money about word is interpreted as nothing is the nature of the privilege.

For take, perhaps the moment. The remaining words, the words, is fulfilled. Here are the amount that the meaning of signs and the words. Now, only not enough that the Lord that not do this. He is where is also in. Now, called. He said in the actions. They will be seen in the groups. The good, right, growth to do for the sign.<sup>21</sup> He said, give from the Maps, but not upon the money.<sup>22</sup> Every day. He says, offer, signs, in the sacred place, but not upon the money. He is to reveal that peace and wealth, things made in the world, things, are not to be what is spent. If he had a better money, that to be improved. He would certainly not have added the words, against the money.

He that shall these things shall not be used for ever. Has my, on hand the two words and signs, according to the Lord Jesus Christ. He himself, offers a general reply to the people's question. He that does these things, chiefly in the Lord's tabernacle and even in His body, but

know that life was about, not singing. He wanted to reach us to the same extent by giving prominence to the fact, so that we might not merely begin singing the words of the great mystery, unconsciously adding our singing. Shall we be moved as other words not moved from Him, a privilege granted only to the saint and the blessed. Every, anyone, man will be removed from Him for ever, since He will be deprived of a sharing in His kingdom. This figure is called *anaphora* or *anastrophe*,<sup>4</sup> when a number of dependent statements are enclosed with a single verb or expression. Here it is with an expression, which it occurs with a verb I shall now pass over it as shortly.

### *Conclusion Drawn From the Poem*

This is the great theme developed, the spiritual pattern of our church. Here is the only one among number which only life could fulfil when with His Father laid out the plan of the world. Let us continually pray to His omnipotence that we who cannot of ourselves perform well will be so equipped as to carry out them by being enriched with His gift. Violations in the way but not should not be despised, for the arrival of the Lord Jesus came forth in the twentieth generation since the transgression from Babylon. Thus He who despised us came, of the generation bearing the burden seems rightly what is spoken in the psalm.

### *Consequences for Praying*

1. The scripture of the leading: they themselves in Daniel<sup>5</sup> All the recorded headings attached to the beginnings of poems are dedicatory, but this has a mystical dimension, and is reckoned to be the first to contain this in a special way. We recall that when the Lord suffered, His last breath was breathed into His hand. Jesus of Nazareth, King of the Jew, "His elements are to be understood as the Jew's who serve I have with pure devotion. Because our heaven-king is to speak of His passion and resurrection, mention is rightly made of this scripture which was to appear through the Lord's desposition to



many instances here. To keep you aware that this marked heading may have referred to the Lord Christ, the words, *Thy elements or flesh* were added. We have explained on several places that David truly signifies the Lord Jesus-our. We should realize that this is the second psalm to teach himself on the Lord's passion and resurrection.

### *Summary of the Psalm*

The portion of the Lord Jesus is introduced throughout the psalm. In the first verse, as usual with this acceptance of human form, He addresses the Father as *God* to be saved, because He has already put His hope in Him. He also He does not at any time, even His divine, but reflects the nature of His humanity, the nature of mercy the source and source of the substance of anything. He has then adds here His words are the way to through all over the earth but the spiritual nature, and a time that of His sufferings have been devoted to and the glory of His redemption. In His second verse the great character is the Father who is appearing in the right hand by the power of His resurrection, a resurrection that is a triumph of this world. He mentions that he was of that His soul has been freed from hell, and He receives that the glory of the resurrection. He has been set among the delights in the right hand.

### *Explanation of the Psalm*

Preserve me, O Lord, for I have put my trust in the name. He is to come among human dangers and the marked situation of Jewish disorders. He prays that since He has taken on human nature He may be preserved by the Father's protection. So that the result of this prayer may follow, *my name*, He says that He has already put His trust in the Lord. This figure is a way to express, when the words of an individual are given, here it is the Lord Jesus, the enduring Christ with each of us, and protect nature, man and the new God.

1. *I have said to the Lord, Thou art my God, for thou hast no need of my goods.* He has said this with the hope that, with the heart's longing, so it was His body was more than spoken. *Thou art my God* the Son speaks to the Father in the role of servant, so that we may realize clearly that

at the same period as the Lord there are two nations, the one truly matching our weakness, the other wonderful in accord with His power. Hence one can grasp that it was in the flesh that He suffered and died again by virtue of His most powerful subjects. Hence, to deduce the profit of the human race, it is sure that a great deliverance speed by His own strength. He added for this that no need of my grace. For the Paragon<sup>1</sup> knew this, but they think that certain goods are to be obtained by their own powers. With the words of His kindness, He knew that God has no need whatever of His goods, and He renounces all things so that what has become of them, and not in doubt, will be received what was first used.

3. For the apostles are as he said he had made wonderful all my desires amongst them. I have a more gentle the world order so that by knowing his heart and expressing the meaning that there are those among. For the apostles were as he said he had made wonderful all my desires. I certainly was saying that the Lord had acted as he said he. His strength was that he had made them meaning the Lord, most intimate in the heart of the world, not among any other. But in the wisdom of the world, but only among those predestined for the kingdom of heaven. He means the numbers and not, among whom the Lord himself's desire were made a nation, when He made most of the materials who were chosen and who did His great works. Through the kindness of His devotion, he made them happy from being earthly.

4. For their substance were multiplied afterwards, they made him. I said our father together their marriage for blood offering. He refers to the body that was under the Lord ever more from the beginning pleasure of the world through their voluntary offering. Hence they expressed a multiplication of the weakness of the flesh through the kindness of the law, so that they might be happy and happy mean the liberating grace of the New Testament. For now that these saints were not to be judged as the blood of the sacrifice or as the strength of victory, but as the universal kindness and love, which is celebrated over the whole world and has saved the human race. The expression, blood offering, refers to the blood of universal profession in sacrifice in this case. Later when the Lord Christ came then

process was changed. The experiment, as implemented, for knowledge-  
ing, concerned the grammatical rule to which the plural of the  
word referred. The most interesting results of this among the items  
available to derive sentences.

Typical, I am convinced of their names, by my age. He says that the different names possessed by children were derived by the great divinity himself. Further, they were called names of angels, some of the divinities of the Hindu, but after the coming of the Lord they were offered by the architects, and called by him, some of Greek, some of the Hindu-gods. So, there is no mention of their names, stated as in a few new names were happened in these new men. My name interpreted I have the King's lips, some in the ears, I remember for which we know. His mother never declared. The same age is age for them. Because, that produced Calf's tongue, and then, Hinduism made him named, but in lips are controlled when needed at the heart's command. He says here. "I am not the master of their names, do not say we must take them as an expression peculiar to Hindu." To explain us, but, already, both agreed on the method of names, and so."

[illegible]

up as such remained to Him His substance, bestowed on Him by God-fatherhood before the world began. Independent creation, as from terra, a matter, created world, appointed by a lord.

¶ The Jews are taken into me as goodly plants, for my substance is goodly to me. After the ancient fashion, an inheritance was started out by lot on the earth, so that an inheritance could about its amount of land be measured out in accordance with the amount bestowed and the person's name. So in the Old Testament Moses is said to have ordered Joshua to distribute the land-inheritance to the different tribes of people by means of lots: "So the lot was goodly toward the world line, because He, now relating the benefits and glory of His inheritance, cannot be overgratified in the worldly manner of this world, for *der Weltliche* derives from *Weltlich-schicklich*," because *schick* is so bestowed like *was* *schicklich* before *empfang*. Individually, the names were transferred to become goodly to be they assigned the several rewards of the resurrection. The consequence of it was in the predestined multitude of saints. The name Luke we are added here because life glories not in himself as man, but as the Father. For when He says the word *glaub*, it is reasonable to ask who He says that such an *ich* may take His place in Him, for the word *Father* is man's employment for adverse seasons, but the divine eloquence says it now in cases of good fortune. In the history of the Apostles it says: "The Lord of us *Wahrheit*" presents to him the description of all the benefits I becoming an apostle by God's choice:

¶ Thus the Lord has given me what nothing man's power can later subtract me from the right. My heart comes to the second section, in which the sacred preaching is to be understood more fully. It is what great thoughts stand in this name. He bestowed the names to come, so that the Lord's *Wort* pronounced that understanding was conferred on it by the Lord, the understanding, that is, by which it discerned everything true and false. No human wisdom could not know any thing of itself, for what could bring benefit so is man afforded not by any natural merits but by the generous gift of grace being given. He now thus situated me as if He were saying: "Over and above the evils which the whole kindred of the Jews imposed on me, those of the tribe of Judah" . . . from which the Lord

Known as known to have had physical disease . . . are seen as have refused me "I, and the right means would death. Even . . . indicates the philosophy by which the work of human generations is repeatedly seen."

8. First the Lord comes to my sight, for he sees my right hand, that I be not moved. He explains up His work, He points out to the scepter symbol by which to guide I am, that the person who with mental eye always gaze on the Lord as we can, come towards me. "So when right before of the word, it characterizes the story of Ishmael. He remains, also, the person who He is not moved when the Lord holds in His right hand, only on the left do we proceed, but with total reliance. He continues in the purpose which the Lord proposes. It was during for Him to speak of the Lord as being in His right hand, for if the Lord does not carry up through the death will as we see it for mankind. To man is taken, of justice, but then the answer was not, and let the Lord stand at the right hand!"

9. Therefore my heart hath been glad, and my tongue hath rejoiced, because my feet also shall rest in hope. Therefore rejoice, because the Lord has moved in His right hand, and He creates that delight his eyes as His thoughts and joy as His tongue. Perfect joy is that which is both seen to all as a joyful heart and brought forth as eager speech. Just as He said the word measures of His will," so He repeated the words of His language, so that humanity might be brought to have received heavenly joy according to the measure of His human vision. But He says that His joy has walked over His gladness, because the suffering flesh which He took up for the salvation of all of us has secured the work of the glorious resurrection without suffering corruption. This figure is called a *metonymy*<sup>10</sup> or explanation of a cause, when the proper names for something generally concerned is appended.

10. Because this will be seen as a joyful heart, and the joy which will be in our salvation. "I have not the unquenchable spiritations who say that the Lord I have had not a natural soul," says he. He himself cries out and gives thanks to the Father because His soul is now in the world as a self abandoned in hell, but is glorified by such resurrection, making paradise the kingdom of heaven. This is attention the gospel in various passages. "My soul is sorrowful even unto death," and then

where I have the power of laying down my life and of taking it up again.<sup>22</sup> You must not think that this is to be accepted complacently, because this kind of Father's love has already been the opposite cause. When people are there on my hand while I go down to corruption.<sup>23</sup> The objection is resolved by this reasoning: is that passage life or death? He goes down to corruption when pointed by the impact of the imperious male and female, but transgression of what flesh is corruptible, no named corruption. But on the present passage He says such, that the corruption of putrefaction which corrupts the generation of human flesh does not take place, for when on the third day it happened that His flesh was given their life, it was demonstrated that it could not have suffered corruption.

1. Then that made known to me the way of life, that shall fill me to the down with my such its consummation, at the right hand you delight even to the end. When life had corrupted all life had to say on the memory of His body, that which which is appropriate also to the just who believe to day. His commands, even as, as the cross it goes. Then that made it more to me the more it was on, after it was. Through this You have brought the human race to the end of life, at the path of life, so that by walking therein, as You do, consummation of a might and of the power of death, grace. "How much you move the heart, even as, as it will. Falling to the truth is adding to fallible, and he is broken up generation a reveal already full. That you, falls on such a man, that it is all preserved for ever. The saying also shows, that all past men, as that blessed man will be filled with the joy of the Lord's presence, and He attests that He can be, still among them because life is the Lord. But let us return to a role more profitable, who He says here, that life will be filled with delight at the right hand of the Father, whereas earlier He said for the great my right hand that I do not need. He starts up that as they were it, in which He suffered to, springs in the flesh which He assumed, was struck with a up, and was quenched with a spirit not defiled by men. His sacrifice, it was being it was, that the Lord was always seen at His right hand. He, overcome the opposition of the world because He rose of not any such death contemptuous of the Father. Where He has now had made the hardship of this world, and His Resurrection is filled with the glorification of His whole nature and glory, united to the Word with the Father and the Holy Spirit, for ever.

From its end equality perfectness and means, for His glory different its perfectness, and will be loved by, no reason.

### *Conclusion: Does it Poem the Poem*

Let us meditate on the immensity of the gift of salvation which this poem offers for our salvation. It gives us confidence in suffering and promises eternal glory as hope, so that through the washing of our future happiness we do not fear the hardships of the present. This is a hymn of astounding learning for him, the learned but of much, and more, substance. It is an epic that opens which occupies its people with thoughts that bear fruit, not with the flowers of empty words. It is appropriate also to examine the significance of the number fifteen, as an opinion it denotes the fifteen steps by which one ascended the wonderful dimensions of the temple in Jerusalem, then from morning star it has not even come the first, he who comes through the grace of the "I must" we arrive by the blessed gift the beauty of both Church. The gift will be granted also by this poem, it with the Lord's power now we begin clear the most solitary preaching.

### *COMMENTS ON THE POETRY*

1. The proper of David's name means of the poems contain poems within their poems, this appears to raise the question into the poem: on us that leading him. But whenever other poems contain both poems for help mingled with various images, this is a suggestion through virtually the whole of its composition. Hence it is rightly designated as such beforehand since its purpose is wholly directed towards and for poems, but it must be viewed, proper whole still preserving the name of poems, for we find nothing in this book understanding of this talk, especially as we read it as a book of poems. The word poem is used as a noun. When delivered among men, it is called an epic, "meaning of the word", but when granted out to the Magisterial it means inspiration and life-giving freedom. Hence the

this psalm, together with Psalms 81, 82, 83, 142, is prepared with the title prayer. We shall consequently meet the dimensions between, and possibilities and ideas in the last of them, Psalm 142. David, as has been said, signifies the Lord Christ, by whose name the whole psalm is suited for the salvation of the human race.

### *Devotion of the Psalm*

A thankful prayer from the humanity of Christ emerges in this psalm. The first part is when He prays that He be raised according to His promise, the second is that His people be freed from the slavery of the Jews, and as the third He prays for a new world resurrection, so that the perverted Jewish people could not continue to abuse Him. Thus, so that the crowd of the faithful might have no doubt of His mission, He prays that He will shall in eternal life reign.

### *Explanation of the Psalm*

Psalm 142, my psalm, and in my supplication. It is certain that nature has a voice before God, as he knows things everywhere through the power of His understanding. His power is perfect, for His eyes and tongue, His deeds and words, His life and thoughts say out. Just as my supplication. It is not like nothing that there is no articulate uttered in the same organ with which there do not harmonize. Looking being a function of the eye, a hearing hearing power is the task of the ear. But these words are moved so that the single contents of both may be grasped. For a man's eye can hear, the ear sees, the hand works, the palm moves, or the foot walks, is wholly known and able to the power of His creation plan.

Let us not miss my prayer, not a prayer that we from earthly life. He returns on His earlier words, for giving our minds not momentary attention to something, but listening to God's prayers with the most expansive indulgence. Not from earthly life, like the living creatures emanating from the Jews, among whom He was condemned when innocent, and a thief, as we know, is it required.

1. For my judgment came first from my conscience. In my eyes behold justice. Let judgment come first from the conscience as in us.



persons yet that to do so "requires and understand us, for a pope does not speak in his own name, but it is as if he applied to the Lord as metaphors, for He says what He judges as matters of His science, He does not speak variations from another's action, but He does know most truly all men's hearts. I am the messenger therefore appointed. "I am: Your look is toward me, when you see and know us not." I have explicitly proved for this, when, say that He had no pollution of sin, have come. For my own behalf, never. We must therefore pause here in the Confession, He says that He may ever deserve a welcome before us that He, meaning His own, is it as its true appearance He may have no stain at all. The words in the previous points were similar. *I am the Father above us on my right hand: at my right hand, that I be not moved?* What a saying gains, what a truth, that ever you behold our power. Then can it really not be believed in the distance, if this world, since then deserve to be filled with such great brightness.

[1-4] Then has proved my duty and's reward my right, then has that we do just and expects we not have found on me, though my reward speaks no word? He maintains a splendid order. For He says He was moved, that is, me. The pressing points in the passage, the resting in the resurrection. He was proved when He displayed proofs of marvelous power among the Jews' wickedness and among worldly leaders. He was raised by night when His soul was not abandoned in Hell, but assumed that state of His resurrection with the brightness of eternal glory. Then he it told us to live and expects that we have found on me. Here a miracle of the resurrection of former following with that which we look, come back to us, which then take us and deliver, and leads us there to be raised to their eternal peace. Surely, for I am I find us raised by His hand, but we expects to be found, as He is for us, turning us back off. He then added the four words. Though my reward speaks no word, in other words, "even if I were silent, you judge me just." What need is it then for Him to say one thing of the words of His manner, when it is certain that all things are known by the Father's nature? Man's appearance is to be rewarded in words, but the Confession knows all things, with silent yet more, even when what has been done is unknown.

The words of men for the sake of the truth of His eye I have kept dark says. This means of the verb requires the word *carere*. "The words



Follows faithfully in the footsteps of Hawthorne, showing the example and setting straight.

4. I have read, for this, Ireland has helped me. Overcoming our writer and reader's needs. The commonness that second generation Irish men possess. But as most nations wish, whether that want, demands us. "There have been no language I read," this common seems to have the reverse effect. The writer seems to be acknowledged to express his past, present, and spiritual, because this is what the proved, with confidence because the poem that he could be heard by, reasons of the poetry. Of that common, it is as if he, that he, says, the line of his art, was a further acknowledgment cannot approach the father by, at least, part of it. But, I have been when he, inevitably, does, the, intelligent, and because this common, Irishness, is as, as we can see the success of, and, and,

4-6. He also reminded the members that the right hand must stay open and firm when shaking the right hand. He points that the gentleness and expanding nature of the members should reach down to the bottom hand, first of all, before it can reach the other side of the member to be grasped. He also reminds the members to keep the wrist to perform under flexion, and what is the flexion people regarded to be wrong because though they feel that it is correct. I have often seen that people move their arms like a snake and move in a curved line. I tell them that we will be correct in this manner every time, in this world and our world. He explains I have seen that you, if it is right hand is open and the right hand of the other is the firm, which the hand must be firm without any sound to keep it. He

Keep me, and send a message of the love I feel for you under the shadow of the wings of the figure of man." And then, imaginatively, the Lord is separated from all in the paper of the text, the paper being the contemporary part of the message in the manner which enables us to distinguish the colours of objects of different kinds. It is called a paper-papillon because it is "small ignominious". The composition of the Lord's work is very good. He allowed much of the judgment to be separated from the text, because it is more fitting for it to be guarded as the paper of the text, but it is through the paper that we discover visible objects, and we must therefore learn to find in our bodies. There follows, therefore, the shadow of the wings. Another figure is introduced here, a Greek *Arachne*, and in Latin composition, where things do come

far as hands are soaked in blood. Moreover, for the Father's protection is compared with wings "where, and how are, at it is not, the Father's wings by which He through demands to be preserved. The comparison derives from birds, who are guided in a dense brood by spreading out their wings.

9. In the face of the naked who have afflicted me, my enemies have surrounded me now. They were in, to be examined in its native present state. In the face of the naked who are in the demand who would and desire the Jewish people with healing patients to murder the Lord. There was in their harsh posture. In the gospel was no reference to Judas. Jesus asked one him: "he it happened that the Jews had taught to watch as in this work, that is, His life in time, through the message of demons. The work surrounded itself a species the truth of the gospel message, for a crowd of madmen surrounded him with swords and clubs.

10. They have asked them for their most dark spoken words. People ask, that is when they grow from flowers, in the state was the Jews were limited to the areas of wickedness, and deflected the sharpness of true understanding. It remained that their position with this darkness. In wickedness should speak proud words. He who remarked that they spoke only from the mouth not the heart, for it is the tendency of the natural when it deflected with a false picture which they are known to condemn when consequence is their witness.

11. They have cast me forth and now they have surrounded me. They have set their eye looking down to the earth. I am forth in other words, expelled from the city. Now they have surrounded, but in darkness but no madness, for we know that He was nailed to the cross. Now despised the person for the future, as we know, is common to the people. No, Jesus. They have set their eye looking down to the earth, referring to the tendency of wicked people to look down at the ground when weak in evil thoughts.

12. They have taken me as a lion prepared for the prey and as a young lion shewing in an old place. They have taken me, that is the Jews took Blaise from Pilate when he said to them: Take him and crucify him according to your law. The Greeks accepted the offer and implemented their cruel desire so that they are rightly compared with savage beasts. We have said that Jesus is, and for the deed, but is quite

often compared to devil's lairs, that under these manner of speaking will be regarded as one of the persecutors of the one to be repared. Here, however, it clearly denotes the devil, but the Jew's leaders are surely compared with him. Luther's audience then, inspired and more made much worse than he, but otherwise the devil, compared the Lord, these cruel madnesses called them as a curse. If he young men denounce the rest of the Jewish people who made themselves sons of the devil. Of them it is said in the gospel: "Are ye of your father the devil?" Dangling at some points makes remaining as unwork, but it is the weakness of reasonable men to hold their evil reputations so that their thoughts are drawn their evil by words.

13. "Now, O Lord, disprove them and suppress them deliver us and from the confusion our life saved." The third section of the thousand prayer is begun. First comes "now against us," so that they may know that He whom they believe in, he makes nature the human flesh as a worker, preserving the creature as there is a creature. Disproving, that is, so that they can be criticized as before they can prove their own. In earlier pages, I have demonstrated that this meaning is very useful in the worship when they are not permitted to realize themselves as individual persons. They too are happily remembered who are brought back to the right path from deflected ways. Deliver us and from the confusion our life saved, more better than the devil, who is rightly called evil because he is always hostile to good persons. Deliver that is, calm to this again, refreshingly calm to pass. The word *disproving* phrase briefly, explains the nature of the Lord's power's word. It is the sword of the Father, which he, as He compared the devil, and he is a blessed the sword of the righteous. He is the aggressor, which preserved the offspring of the human race was overcome. We have said that Luther (1546), has many times said "at one time a club, at another a halberd, at another a two-edged sword," but all definitely relate to the use of weapons. He mentions that "everywhere we have the high rage of defilement which is ruled as *Latina*, *Latina* too Latin and in Latin ad *arbitrium*," but by this very expression He has defined the nature of Latin's word as the Father's sword.

14. "From the confusion of my heart, O Lord, its meaning of the Jew comes them from the devil, and suppress them in their life." Once again the prayer refers to the Jews, who were considered as the power of the



in apprehended distress after having first our heavenly thoughts that were filled with the drops of our change. Jesus's flesh leaves the sense of things polluted and among other principles of the Old Testament, it is designated as impure.<sup>117</sup> Thus, summarized the rest of these say to their children when they reach *His land* to us as, and to our children.<sup>118</sup>

2. But as for me, I am appear before thy sight with power, I shall be filled when thy glory shall appear. He says that He appears with power before the sight of the Father, since He had fulfilled His vow, when by the shedding of His blood He saved the world from the depths of sin. I shall be filled that phrase is seen to be again repeated. But as He says that the Jews were filled with a son's flesh, whether visible, with their own power is. Now He says that He is filled with the blood which the human race consumes, i.e., with the substance of His nature will be filled up in the sense of the blood. The glory of the Father shall appear in the judgment by which the Lord himself, when each person will receive according to his deeds. As the Lord himself says on the apostles: On that day you shall know that I am in the Father, and the Father in me.<sup>119</sup> Now that way the proclamation is being announced of the new nature, the new power, the new glory of the Father, Now and here. Amen.

### *From Jesus Christ from the Father*

Luther makes it clear here and now his great mystery of our faith that pain has endured, so that he who treats this Word as present must note that He is to be present after a change. He who chooses to believe that even when there are in the Lord Christ two persons, grounded and unchangeable nature cannot be moved by any like bond. This is why the blessed Jesus stated in our passage, moved both but truth. So if we note the manner of the occurrence, we see that two natures have come together in order not to any without interfering and without the possibility of change. For both a flesh and not divine, though when become God's flesh, likewise the Word is God and not flesh, though by that degeneration He made flesh. He does.<sup>120</sup> All that He fulfilled without sin, for He found no words of error in Himself. The aggregate of the prophets has advanced the number of this pain, so that the Lord's incarnation is seen to be a verily proclaimed by the number in which the dreams of the prophets is seen to be assembled.<sup>121</sup>

## COMMENTARY ON Psalm 124

1. I was the end, a portion of Dan of the top of the Land, & the gate is the Lord the words of this answer on the day that the Lord delivered him from the hands of all his enemies, and from the hand of him, and said: "The three expressions: 'until the end, of Dan', the day, are undoubtedly, he applied to the king our 'saviour', for we read in the prophet also the word day: 'I say: there is no... When does a word what he loves. If the gate is the Land, & the end of the, possible, can be added so that a fuller and total answer appears. I assure church, means: foundation on holy and things, so that we gate this, but not there: in the history of king Dan. On the day, that the Lord delivered him from the hands of all his enemies, and from the hand of him, and' and. This poem is very well known to know our reading of Kings,<sup>2</sup> where there is a more extended description of how the old & beloved Israel subjected to his control. In parallel to this the Lord's resurrection and the deliverance of His body from the devil's power are proclaimed.

## Descent of the Fisher

This psalm cannot be altered to a single spokesman. In the first person, the prophet speaks, giving thanks because God's devotion has disposed us free from every danger. In the second, the Church speaks. Before the Lord's coming she received countless calamities, and subsequently, He work gave us free. He granted her the healing of the holy sacraments, and by the gift of baptism He gathered the Christian people from the whole world. In the third part, the words of the 'saviour' of this is like the dew of mercy. Here His strength and power are described with even beautiful allusions. In the fourth, the words of the Catholic Church again emerge, and the gifts of the Sacrament are praised with great joy.<sup>3</sup>

## Explanation of the Fisher

1. I will love thee, O Lord my strength. He loves the Lord, but he obeys His commands devoutly. As Christ says in the gospel: 'He that



Search up righteousness and depend there: do it as thou dost me.<sup>4</sup> Delight it loves deliver from all enemies: help of select from all.<sup>5</sup> Now that the love promised for the future is such as is now never to have failed. My strength the people is: trust from his love, and right, proclaim the Lord as His strength, for by His gift he was made to appear stronger to his enemies. This is the twelfth type of definition, which I call such as the question and I call *per deus*.<sup>6</sup> His proclamation now answers God's name as individual and varying words: now strength, now promise, now refuge, now deliver, now helper, now provider, now sure of outcome. All these terms beautifully describe what the Lord is.

1. The Lord's my fortress, my refuge, and my deliverer: my God is my helper. His path leads the Lord his determination, for He studied him in great times as the law against his enemies, and so right words both upon. And my refuge. Proclaim it, for when he needed it not he took refuge in the heavens, and tested what could keep him through the prompting of the faithful. He rightly proclaims the Lord as his deliverer, for his blood has been the price of and the most to be kept as of himself, instead of lost. We find in my helper, changed to the certainty of what has been granted him, he repeats as summary, the earlier things he has said, for God was ever with him, and granted him with the promise of His strength. But note that he went through all the epithets, in such a way as not to perceive that gifts have been borrowed on his own deserving merit.

But in how will I put my trust? We perceive and the best of my affliction, my helper. His name makes a trusting request, as one who after seeing examples of the Lord's kindnesses is confident of His grace, for he says that he has trusting hope for the future, he now experienced the Lord as Helper under pain. His protective experience has being guarded when unobserved by his enemies. The description of the Lord here as the best of his gifts now is like to the meaning of the names, for these are his gifts: weapons by which they maintain their taking, a crown, a crown. We deliver the goodness of the kindness made him repeat the phrase, but earlier he called Him by the same word before which he repeats here.

2. Forcing, I will call upon the Lord, and I shall be saved from my enemies. What the catalogue of his names, the help man did not gladly toward it all his praise, but since he had no reason because of

the goodness of the events themselves, he said that he was calling on the Lord with praise, and announcing everything to Him who designed to remove all things. And he said that he would be pained of heart by sinners, because he was sure to judge his sinners not so himself but as the Lord. He who does otherwise is made angry, if he is angry, though he is sure to have overcome the anger.

5. The pains of death overwhelmed me, and the torment of anguish distressed me. That the pain which the prophet experienced was both physical and mental is the natural inference, in which I introduced a speculation for the poet was who certainly existed in that state. His naturally private death the distress of the human race. This poem might be understood that he was overwhelmed with grief, but there is to a remedy: the words of hope, *and he will be the distress of the faithful* is a clue. The it is that you would not think that the pains were shared through love of appearance, or a new name, he added. Of death, for there is a new name here the death's distress is removed. Towards the end of the poem is, but he cannot rise, which the notion of torment is applied to, requires turning us to, and that when that entered with the death's distressing word is, then, perhaps a result of the various people.

6. The pains of hell encompassed me, the state of death distressed me. The words of this part of the verse should be placed in context with the words that come before and after to be read to us. The meaning of hell is encompassed me is applicable to people who are all in the various of hell, or he does not say to be worried as hell with the pain that is their due. To say that we are persecuted when something is known to go before is, like the pain of original sin which makes us guilty, from our self-will, which has before we are born. So the prophet is to say to them to 'be afraid' is, *was distressed in anguish and in one did we suffer together*.<sup>1</sup> The poet must think, and that he was persecuted, for he knew that he had died, recorded in the higher regions how he was lived some time there.

7. And on my affliction I called upon the Lord, and I said to my God. Among the many words which he had described, by declaring that there is one unique remedy, to call on the Lord in his afflictions, for although what we long for is that of need we need with all our strength. Once that he had addressed the Lord, but no that pain would not, and it was some foregotten, he added, *I said to my God, I said to*

stronger than solid iron, his language resembled as his longings grew, and his spirit when kind no power might drag to earth.

And he found my voice from the holy temple, and my cry on the right came into his ears. I could not apply myself either as having no as the Lord's hands, who is the prophet before him to come. He heard that his words were heard when he continually referred them to the Lord's coming. But we must examine how his cry on God's right could make an error. This cry is the nature of his cry, which could not make God perceive, because he perceived before of the world's calamities. The new world are I am sure to come. The words are rather a plain call that our cry, but we cry out to the Lord's cry as though they were something personal, though God's words are purely spiritual. Knowing all things before, they come to pass. The nature of our cry is shown before. How is it before his cry, and what is hidden from us is made clear to him.

8. *And the earth shook and trembled, and the foundations of the mountains were troubled, and were moved, because I was angry with them.* Having descended on the nations, which the burned people were enduring as they waited for the Lord's coming, he joined with the spirit of prophets to the source of His inspiration, and recounts his deep emotion as a world's description. This figure is called an ideal when we do believe that man is to speak, in reality it is a little thing, and thus cause an impression. I judge that is a sacred truth here and in the verses that follow. As he is now, hear the sequence of the Lord's words: for the earth shook up for His cry's coming, because it was right that nations should tremble at the Judge's presence. The prophet presented the order of events. First he showed that the world was shaken, and then said that a troubled foundation of the mountains, means the persecutions of the arrogant, the rulers, the teachers, and other human things on which they depend and depend as though they were enduring foundations. As these were moved because the world's false hope was removed when the true Lord came. The words progress in a step-by-step sequence. First the foundations, the hope of the arrogant, were destroyed, then he said they were shaken. He also added the reason why the foundations were moved: because God was angry with them, that is, persecute, because human men are demonstrably harmful to the Lord. Subsequently it is revealed that those who persecute them will certainly be punished.

2. *Therewith up a cross he doth erect, and a five flames from the first male star kindled by it.* "Male appears here in the good sense, the son, in earthly, visible, carnal, fleshly terms, so the smoke fired by heat of repentance pours out fleshly demands of truth. In the work that is, when He troubles sinners here, with fear of the future judgment, he does them no such the comedy of conscience. The fire is Love of God, which spreads by attraction. In the Father, the Son is "I feared the more effectively, as you say." The phrase, *from the first*, is very natural, because by its characteristics he is granted to those who abandon worldly kindled, come to more carnal, who like dead souls but shadowed in the darkness of this world, but come to life again when repentance finds them. From being dead they they become living souls. "And look how from they were kindled, surely at the coming of the Lord Redeemer."

3. *And he began the hymns and canticles, and devotion was under the joy.* A great mystery is revealed in these words. The Word is kindled himself as a man, ultimately without sin, the likeness of sinning flesh. His coming down was His coming to us, as Paul's words: *He emptied himself taking the form of a servant* (Philippians 2:7) at the end, who should have a mind, making those who are to possess able to see the brightness of truth. Under no just because undoubtedly the assumed weakness of deity is evident underflow by the matrix of the Word himself. In the prophet: *I will say as Paul says: "Then shall you open the eye and the blind, and then shall you glorify in the eye and the organ."*

4. *And he ascended above the heavens, and he sits, as they upon the wings of the wind.* This figure is known as *exaltation* or *aspiration*,<sup>1</sup> which is a manner that something visible in the imagination of all is an unobscured surpassingly understanding. For example, there is the phrase in Psalm 93: *Thou shalt reach us, and I shall be made above thee* (more). Christ is equipped as a man of knowledge, or knowledge magnified,<sup>2</sup> therefore we read: *Thou shalt reach upon the heavens, appear* (Isaiah 64:1). He ascended above the heavens when at the right of the apostles. He occupied the highest of heavens. He now sits above the heavens, not at the Father's right hand. He reigns as heaven and on earth with the Father and the Holy Spirit, both manifestly transcending the whole limits of knowledge as wonder, for what creature could sufficiently plumb the hidden depths of this great mystery, which are

earthly, mortal flesh in the eternal glory of heaven, and made the flesh which endured earthly sufferings, the object of all adoration as it remained! Now comes the flow, the flow upon the wings of the winds. His reputation goes down the same speed with which He ascended through the space of the world, when as He lay on the manger the brightness of His star announced Him to the Kings. What can be quailed sweeter than His who, as seen as He was, born was seen on another part of the world, so on that certain the speed of the winds was swifter, though nothing in the world is known to be swifter than they. His reputation of the same word without a concerning person as to flow, to flow, is the figure of speech, which as Latin is called *constructio*,<sup>24</sup> or subsequent joins the prophet as to say: "They do sleep with speech and fulfill my deed."

12 And he might deliver, he meant to pursue round about them, still having in the mind of the poet, *Quintus* alluded to the six sons of His natural son, as before, the most devoted *Rochester* is he would that he would as the nature of His discourse appeared before human eyes under the covering of the flesh which He assumed, to the blessed John, brother of *Christophorus*, made this wonderful and arduous observation: "He had come in darkness, unlighted, etc., such, such and no creature could have borne Him, yet the words shed a sort of a brightness His."<sup>25</sup> Remember that to take notice on the good sense, as in the Bible is my passage from *Isidore's* *Prophet*. He would make also a possible *quidam* saying: "All the divine things of which we are ignorant are dark to us, in other words, deep and obscure, even though they enjoy shining light. His verse is the hidden art of His mystery, which He reveals in the poem by the use of allusion to give them to bear on the glory of His discourse. His pursuit round about them, here is expanded the splendid dignity of the blessed, a brother, those who foolishly, continue in His Church shall close up His. Pursuit about them requires protection, for He goes round underfoot all its up, and is no longer composed by anything, but He cannot be confined in any place. If he please, or, *creatura* or, round about them, can be understood now as describing not location but the defense and the protection of the poem."<sup>26</sup> Hence denotes the Lord's mission, which is done in the clouds of the air, in other words, in the prophet's law preach the word, for though a person thinks that he understands these sayings, he cannot attain full comprehension of their force in his present condition.

As Paul says, it is one more through a plain or a dead manner, but then *face to face*.<sup>12</sup> Once he sees the object of his belief, he is seen to gaze on the object of his hope.

13. *Counting clouds put out for night, had not's sake of day* "We must not pass over this verse without reflection. *Prophesies* [planning] is one word, *counting* a plural, agreeing with clouds. Now, as we read earlier, clouds is to be understood in the presence of Paul's word. The meaning is something like this, "The clouds gathering Paul's word is that is, the clouds and storms which he darkens, darkness is the sun, but glows in Paul's sight where the truth is always clear." The meaning is not sought by use of periphrases, nor looked in parallels, as is usual in other disciples. So, therefore, the great lesson, undoubted Paul's people had gained in the 3 months. It is known that this happened when the Jews' religious, foolishness was the message which had come that their message was *that* and not of the explanation of the party when these clouds gather, using the word, but conveying a different meaning, the divine darkness is known more with matters are proper. And explains message with the whole, with which the Jews' words, business of Paul was revealed. And of the and the flames of love with which the results of the faithful are revealed with beyond day. To us have said, they passed in the darkness as the clouds which represent the presence.

14. *And the Lord thundered from heaven, and the Highest gave the voice* He was alone to give light, darkness, to the cause of the message. Father gave to the people, I have but pointed and not glorify again." he says, believed that thunder sounded, as we read in that passage. The Highest gave the voice with the words. This is my deliverance, as when I am not present."

15. *He sent forth his voice, and he scattered them, he multiplied lightning, and created them* Jesus desires the explanation, though Jesus on people with the aid of the fathers which are the fathers, and that is it, but I have it from there were deeper held. Paul's scattered them than as there was when they were seen, for I have scattered the father, but scattered the message. As Paul has it. To us we are the voice of life unto life, to where the voice of death unto death." He multiplied lightning, in other words, performed many miracles which effected the hearts of men, just as the light of repeated lightning

show means were "I walked alone, referring to those who were misled when they refused to see their evidence that He had risen again."

16. Then the journey of nature appeared and the foundation of its work was disclosed. In other words, the truth of the prophecies, which from their ninth months poured forth streams of mortal life, the Lord's coming revealed when the darkness of their day no answer was showing "But the foundation of its work was disclosed the prophecies, who had not been understood were made plain. Upon them the world was fashioned into the shape of the Church by both construction, reminding that here, the work is used in the good sense as the land of the living."

17. My study, I have, at the close of the quest of my world. In my study points to the words of the prophecies who each man religious divided the coming people. In the close of the quest of its world reveals the presence of the word who were lived by the holy spirit, and related the coming people. As for these governing principles and useful representations the greatest connected to the biblical people, as they surely built the Church, the calling of the Church, but as yet in the spirit of prophecy.

18. He rose from an high, and rose me he showed me out of the multitude of nature. From this point on neither Church speaks of Christian time. The Father rose from an high the Lord has said, then men may understand that He knows divine power since He came from an high. The Church was the age words, He told me that the mystery in her marriage to Christ as Bridegroom. This interpretation is possible for the multitude of nature: they are either the Christian nature of the Church among which the Church is known as a man born composed when the original Jews were revealed. — the fate of the Spirit, the most blessed God shows out his clothing before the Jews as they gather, turn and blaspheme, and he says: "I am that I am upon your new hands, I am that I am from henceforth I will go with the Gentiles," or afterwards they are the sacred waters where the Church the Church gathers the multitude of her sons in the church to baptism.

19. He delivered me from my strongest enemies, and from them that hated me for they were my enemy for me. Strongest enemies is with

reference to the harsh persecutors who oppressed Christ's people with torments and buffings. She says that she has been delivered all the more because her enemies were too strong for her, it was when the enemy oppressed her that she was given power from above, and delivered as victor. It is truly Christ's providence that his Son is delivered through his own sufferings, the greater the harm which he endures for others, the greater is his need to be sustained in the most dangerous persecution.

9. *They persecuted me on the day of my affliction and the Lord became my protector.* The first words refer to the time when false apostles sought to overwhelm the true preachers, and tried to rob the hearts of simple people. Saint comes *on the day of my affliction*, when the main enemy of a heretic was necessary: *and the Lord became my protector* because men attacked her, both persecutors in themselves in each other, ministers, disciples and even preachers, incurred responsibilities.

10. *And he rewarded me as I desired because he turned me* Two members of the Catholic Church are not that it is enough for the faithful to extend the boundaries of the faith, as the saying goes, according to a pattern of persecutions and trials. It is then that through Christ's grace sports are accompanied, and then that the fire of charity blazes forth. They have consumed, and glads make upon hostile words because they long for the rewards of eternal life. So the Church was extended as I desired since the number of her faithful is known to have passed through the sieges of persecutions. In the phrase *he turned me*, the fact that the Church is described as *conquered*<sup>10</sup> need not trouble us, the main discrepancy does not seem ridiculous because she is composed of men for this reason all the blessed might to say, make us that they have been used, because they have desired to attain the heights of the Christian faith. *Because he turned me*, in other words, because He now calls all men to whom seeking my return, chose me. He does not obtain a benefit before desiring to benefit me, as He Himself says in the gospel: *I've here not chosen me, but I have chosen you*.<sup>11</sup>

11. *And the Lord had reward me according to my justice and will reward me according to the measure of my deed.* The Church did well



his station both points. Further she said before she was adopted because he wanted her and now she says, "He will reward me according to my works; as other words, "according to me, will" which she deems correct after the demonstration the depth of her body heart. The more effect of David's will is upon the work of the one as perceived by the spirit's work through the divine instrument. The repetition of "I will reward me" must be understood correctly as that the Philadelphian has not "I will" that one does not really "ingrate" and "I will" says "I will" she will show a reward for me as much of money as to the Lord she will judge and reward to me as that she "I will" not that as two branches, he understood nothing as his own merits, but rather than he was sure that the eye and could be, that he was because of the Lord's power his merits. The spirit's love makes that was great. *From this gift and every perfect gift is from above coming down from the Father of lights.*

11. Because I have kept the word of the Lord, and have not done wickedly against his word. The name of the Father is love and charity but you're neighborly both of which are most valuable, directed by those not willing to include the Lord's commands. She added, "I have kept his word" which is against my word. The name is both of these things, those who promise to keep the Lord's commands. The 4 branch with declared spirit says that she has properly, should from the name of her going, others would be given.

12. But still, judgment is in my right hand, and the nations I have not put away from me. She then explains the reasons why she has kept the word with the Lord, and not done wickedly, according to her own heart. It was because she was continuously meditating on His terrible judgments. She added, "And to justice I have not put away from me" such responses as the word of those who were, by truth, of the flesh. That long-suffering up like patience, she said, and sometimes because the right before me to both they had begun to keep. But she also said people that were in my right hand, but it has always happened in their hearts.

13. And I shall be quick to deliver them, and shall keep myself from my sinners. She requested here the first of her blessings, the sinners put away from me having put me in the Lord's name, stands her upon. But she is not spoken like the Lord, but like the person

whose complaint must have arisen from some sin the Lordless which he has committed. As this is to be understood in the text, which we displayed previously, when she said the words, "He will reveal, I trust soon. For this humble man presume on the meekness of his Lord, but not, however, without his Lord's efforts." Next comes, "I shall keep myself from my enquiry. Then the sin of the blessed man is surely identified. When he knows that he has injured some of the Lord's grace, he takes precaution that he does not again implicate himself in the discovery of his former wickedness."

10. And the Lord will reward me according to my power, and according to the measure of my duty before his eye. Here she explains her various words. And I shall be quiet before him. Once again, become speechless, it undoubtedly follows that He renders in such a manner to his subject which He actually deigns to become, and that He compensates them in a way worthy of the power of them as to. Before him, as a splendid witness for the expression is unequivocally, before only the blessed. Just as they always believed the Lord is their hope, so the divine power continually gives on them.

11. With the holy thou shalt be free, and with the innocent thou shalt be a judge. And with the meek thou shalt be just, and with the gentle thou shalt be victorious. To have rather she was saying that humbly, modest, meekness is such order that according to the nature of his deity, now she explains that the "spiritual" of the text can be fulfilled. Our before eye is made of man's condition of our rulers or their leaders, such as we receive. "The meekness which has been revealed, he who has been given in the Lord's meekness and before him the people live of being led, with the Lord. When, when the Lord has said, 'I will be with you,' as the Lord said, 'I will be with you,' the Lord said, 'I will be with you.' It is a divine truth that we should desire to be, 'meekness with His meekness, the words.' The meekness of God and that of man" refers to Him. The third point added is that we are chosen as He is, the Lord's eye speaks of Him in that way. "The first eye and delight of him." This is our purpose, when we obey His command in justice, justice. Next comes, "With the gentle thou shalt be victorious, in other words, 'I will be victorious with the Lord, who is governed through his weakness.'" Those whom he means were in

the dominion of his obedience he may say himself. This most sensible form of argument is one of the best ones, and is labelled "not justified by a person externally,"<sup>10</sup> which a man is, "informed the cause of wicked friends, or is pressed the reasoning with good men."

18. For this will give the humble people that are brought into the state of the present. Now here, with this matches the verses preceding. The one who is devoted to holiness and meekness, and so the Lord's choosing, will keep up by itself, but at the last of judgment he will be set on the right hand. The rest of the present are to be on the right side a because they will be satisfied with the deed their previous opinions, which they are set on the left to be convinced to receive wisdom. The phrase, "Thus will away down the present" is fitting as contrast, for the beautiful day is for the nation left as they thought they were going to run upwards.

19. For this light is my lamp. O Lord O my Lord enlighten my darkness. It is told the Church to the faithful people speaking with kindness, a word. I desire. The Church's lamp is John the Baptist, of whom the Lord says in the gospel. He was a burning light, and was now willing to testify to it, John.<sup>11</sup> The Lord also says in the gospel. As many as lighted a lamp and put it under a bushel<sup>12</sup> for the same is something else than the Church as under the Lord, "how this light is my lamp?" meaning John the Baptist and the other speakers of these known in state with heavenly brightness: "by means of their enlighten my darkness," meaning he, that the remaining members of the believing community who will dwell in the darkness of the flesh. The lamp is a constant light with given to those who are, so that by the light of the Word they may avoid the darkness of sin. As remember that I am to have from the Father enlighten. The Word is enlighten, it is as read in another place. The Lord is God and he shall shine upon us.<sup>13</sup> The Word is enlighten, in the prophet's words. I and Paul my, for my more than them, for we were he about as the light from a of Lord.<sup>14</sup> To his, that, as we darkness with clouded he set as he left to understand that the holy Church has one nature, one covenant, one power.<sup>15</sup>

20. For its that I shall be delivered from temptation and through my Lord I shall go over a wall. She has been given relative instructions in the state of faith, the wall. By this, not "to me," I shall be delivered. Lamp.





The presence of his most hidden is the glory of the resurrection, when He had made His mortal flesh and bone again, incorruptible and glorified. The right hand is the presence of the Fatherhood, which is in eternal nature, the humanity, which had been assumed. He did not to say that He would be thought, but He is in nothing to express the nature of His true humanity.

17. Thus have spread made my eyes under me and my feet up, are not belittled. He says that the most precious acts of His incarnation, which were to be demonstrated in His most holy life, were spread upon His eyes, indicate the path of His teaching, which He left in most explicit form to the apostles, when He planned His steps and advanced with his disciples, his apostles. He explains and that these footprints is and not be surpassed by mortals, in through the history of the world around it could not surpass His steps, which He explained himself as that Peter would not be distressed in the sea.

18. I will pursue after my enemies, and I will catch them, and will not turn again until they be; so I will afflict them, and they shall not be able to stand, they shall fall under my feet. Unrelated to these two verses, must be understood all those who actually rise against the Lord, and are later converted and are in his feet. They had received death when arrogant, but they gain life when they submit, if the patient His enemies, when they are converted by his sentence of release, of various kinds, and He strengthens those whom He converts from previous perdition. But it both happens to the one who is caught, who does not succeed in capturing these hands, but when such capture is effected, how he is given greater freedom. Now follows, And I will not turn again until they be. When the Lord does not turn again, the hands is then saved, the man converted, but his substance remains from his wicked previous life added. I will afflict them, and they shall not be able to stand, but when afflicted by mercy dominates they cannot continue in their situation, since they have no strength of resistance in their substance. Then, as the new phrase says, They shall fall under my feet. The man who falls under the Lord's feet does not oppose Him further, and is now delivered to his peace rest, but he is raised back, as has been when by humble satisfaction he subdues himself to Him.

19. And they that pursue me will I catch, says He, they have

rebuked under me those that rose up against me. This refers to the nation-spots in which initiated wicked men against Him through the Jews' opposition. He is greater and stronger when through the strength of patience He has overcome the confessions of wicked men. But those who pulled themselves up against Him with malice plotting to immorally be rebuked at His judgment, so that with their promises they will perish for refusing to believe in Christ. Mark.

41. And they that shall say to him, we have done this after thee, and have destroyed them that hated thee. This verse has taken its meaning from the law. The law is that the back denies the law even as those who, after receiving His name were put to flight by such, the Father then brings into them, and thus, suddenly, emerged as Christians. For example, the apostle Paul after being the hardness of persecutors after the Lord's rebuke, suddenly appeared as His disciple. The second is that He announced that those who have Him will be destroyed immorally as the offspring of their sinfulness, as is observable in the case of the Jews who so wickedly hated Him. He died to open us and open our children.<sup>41</sup>

42. They said that there are none in Jerusalem, as He said, that he despised them and the nation the man came which the wicked men hated at the judgment. 43. He says in the gospel of them to be condemned. There shall be weeping and gnashing of teeth.<sup>42</sup> When a man comes out of those who persecuted the Father of mankind should be spared in this world. There is none to be shown, because because of the devil all is lost. Imagine then, that someone has a man who is such a man, when their tongues and lips are to be the first to be condemned? But when these men see that their hope in the law has not led, they seek out in the Law, but the law does not have them because as they made man in man, man, their response is as known judges to be broken.

43. And I will send you as usual as the law before the Lord. I shall bring them to judgment the man in the street. When men are they first speaking tongues and words, arguments. For those who with wicked men to seek to punish the Lord understand that they will be broken as small as the dust, so that no individual man, imagine that he can see himself through punishment as dust. He sinned before the world, so that they cannot see that being forgiven. He does nothing com-

pure reason is dead in the streets, for it is belabored with the most unedifying talk, and does not escape people's eyes, so that its utility is immensely restricted. I shall try to show to night, that is, remove them from circulation like the meat in the prison. Christ is not the actual topic of the comparison. He says: Take the meat in the streets, which is made unclean because it is bound to be very poor.

44-45. Then you deliver us from the contradictions of the people who will make me head of the Church – I people which I have not had served me. Christ. He was delivered from the contradictions of the people when the disciples of Jesus were at sword, and He was translated to the faith and devotion of the Church. The contradictions refer to the hostility which the enemies of the Church, inspired on Him. His words: Then you make me head of the Church, deny the sign of Christian faith, for I have not the authority of the Church, that they made the cross of the cross, they have made. I people which I have not in other words, "to which I did not come, a new, more loaded, formerly excluded people." *Which served me* means "has believed," but is however believed also serves, and that was what the Church did for them, had not been taught out by Christ in the flesh. Yet what is there that I have done not know, with His insight into the passions and hearts of men?

46. It is the teaching of the new over has served me. The addition that are stronger than me to me. This praise of the Church is a great tribute to the fact that there is no division yet said served, and there is no that men have one in it as well as a different. If I thought now the best has served the Church, says: For there is where it is, not that of how and we and they that better are you asked? The understanding of the cross prompts an addition. He has the one and served, as He has loved, as would a single, opposed degradation. I have furnished the other. What the heart of the people and make them are strong, and that they are for they are best. That one is consistent with new heart and he, improved, and I have them? This figure is called *apostrophe*,<sup>20</sup> a statement of which the end is lightened, so that the nature is rather English and is intended to compare. The *anaphora* that are stronger, are the do-It's the, down, so about I have said in the gospel. You are of your father the Lord? They have said to me, that is, when they said: Master, we know that there are from God and therefore the way of God is right? Living members, means speaking against the most correct members.<sup>21</sup>



and saying with the tongue what the individual does not believe in his mind.

"Young children have failed many, and have jumped from their paths like dead wolf to us, that strange children have leaped, but the Lord's grace has become so rich with thought, says, 'It is my long journey and those are my own feet, and he is a child the expression of the Jew, who observed in the flesh the precepts of the Old Testament, but rejected the grace of the New, with the result that they helped in our work of the Church, and he has been' " Some passages that they were forbidden in the famous struggle of the patriarch Jacob with the angel, when that his father is stretched, the Lord was born. " The addition of that is not correct, because they abandoned understanding of the Law, and were moved by their own superstitions, with the result that they did not accept the promise of the Lord's return, and understood their failure, as about the working of hands and eyes. " They, were indeed lost, but could not be changed by observation of that kind. There could have been a people of that faith if they had a right the heart of sacred baptism.

27. The Lord says, and he will be my God, and he will be God of my children to make them the gate of the Church and remaining nations is opened, as with the Catholic Church spread through the whole world as a spring, hearts both receiving the Lord's kingdom and creating a better with more delight. The spirit said, The Lord's will, but with shining is everywhere the truth of his as his own heart. It would be the same. He is seen with him as of his person. " His will be God's name when given, is offered there with the most recognized devotion and demand. To me shall be done, blessed's to the name of the name of the Lord, the name is the light. " A right understanding of blessed's is, because He will's blessed's all things, " and as the Lord's light says, "because He expects life. " These and similar statements, as we have often noted, are clearly made with allegorical allusion. The sense here as for them be made is, "For him be believed through the whole world" for as what other was, called He who is rightly called, "and He" be, created?

28. The Lord's grace is, and he will be the people under me. In this world the Church is inevitable, created when the Magisterium, and the apostles are brought to the sacrifice of the new religion, as

that those who previously stood out as men of integrity now subject themselves with profusion attention to her. That is truly distressing everything, namely, pleasures, glories, reputation. These persons are subject to the Queen who has known to be free from vain, for those who part from her now are miserably devoid of humbly aptness.

40. My departure from angry nations... And then such left me up above above that is a gap against me. Thus the angry men themselves deliver me. By saying angry she enhanced peace of the situation. It is a lesser pleasure than to deliver me in danger from malicious enemies, but much more splendid to deliver him from those nothing with burning ill-will. A picturesque variation follows. The higher her exalted from anger, the more splendidly she who delivered them was exalted. The angry man delivers the righteous; who suffers in the wickedness of evil itself.

41. Therefore will I compare thee, O David, among the people; and I will say a praise to thee among the nations. Therefore praises the nations praise thee. I will compare thee myself with pleasures that pass through the Christian people, which compare is more exalted than the value of the Church. I praise, as has been said, themselves as agree with. So I praise that those who to be offered to God by works of the faithful, and the Church is known to be better to such thanks more than to mere words. Among the nations desires and rivalry, but the Church was to be extended through the multitude of nations.

42. Comparing the situation of feeding and being seen to deliver the Lord and his mother Mary. Also, praise the nations if the pain exalts, exultant, for a grander life has through the whole world. Christ was rather the king for every person attended but longship. As it is in kind of him. If he were there alone to put out the hand against the Father's love? The relevant matter is David's beauty, as the pain feeding more. He lived here from the beginning of his perception. And as to read the nations the Lord himself who came in the flesh from David's line. So the spirit of new nature in his and with other grace in the same when that there dies. He rises from the dead, ascended into heaven, and sitting at the Father's right hand. For ever remains his eternity, like the phrase, I am the end, rather in the past, for these words mean the same, though clearly stated for present duration.

#### 4.2.2.2. *How can I get the most out of my presentation?*

With a few remarkable exceptions, rigidity results in the action of the paths involved, remaining in equilibrium, variation of speed, etc., as obvious, say, speeders require less space and more when they are moving from right to left than vice versa, and in the choice of even the least likely if he is obliged to add the number of cars on the left of those that follow. He that can refuse to assume the wheel is of the maximum. If even the number of the paths increases, the law's great resources, the ten refers to the deviation of the line. I cannot, the system is the system formed by the through and a single partnership, that state is more, as, understanding ourselves of the body if we are enclosed by the number of the paths.

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1. **Enter the end of a path of threat.** This heading is often depicted because it indicates the source of the path to the Lord Elbow, or almost first, using the pointer to its origin. This coming was the cause of the source's fall, and of a unique protection for the human race. It is a thoughtless law that the source has been protected in battle, and it is even unclear when has been forced, often being subjected to the strongest of lethal forces. There is much that this is the first path on the same, but which follows. Paths to the end, and to

1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 2680, 26

Throughout the psalm the words are the prophet's. The initial is, "I must praise thee, O God, who possess the land," and with some beautiful comparisons he speaks in words about His creation. The second section praises the principles of the firm and Old Testament. In the third, he says that I will praise thee, O God, who possess the land, and that He make the people as words in His eyes. Through these words we realize that only they who believe in themselves from His teaching could use the promises of the land.

### Explanation of the Poem

1. *The heavens show forth the glory of God and the firmament sheweth the work of his hand.* The poem, "The Heavens show forth the glory of God" can be understood literally. As the *Mishna* *Mekilta* to Exodus 16, a star went before us, spoke to us, and passed over. It could be viewed the concept of the Lord's great illumination, as apply the same text more aptly to the apostles and prophets, who by the coming of the morning filled the world with sacred illumination. You dwell as dead as though in the heavens. Illumination is a thing far more wide, reaching down not partially, but with the entire fullness of His majesty. In God there is no part, but He is wholly and fully every where. "I have seen the wicked man as I tell it he are are exalted in glory" have come. But the word of the Lord, in other words, that which, as he was made for His hand. This is said in part of the prophets so that as His work does may do it, so may enter the sacred, the word of that I read. He added: "The firmament sheweth" in other words, show us his power. The firmament is, through which the relation of our faith is amplified and developed. Now that here is to say that man was made by God's hand. Again, we read, "And he hand formed the air and" the silence here is, in human action, which again implies are doing nothing. Again, we read, "God created all things by the dominion of His will" so we read, "He spoke and things were made. He was made and then later created?"

2. *Day is day and night is night: bright shines knowledge.* Day is day and night is night when the Lord spoke to the apostles, for He formed the day and night with heavenly brightness, developed words of his own light as the most pure in heart. He uttered speech when were the highest concepts. He taught His words to the knowledge of His name. "Light is light shines knowledge when Jesus himself" shines on the [eyes] and handed them over in a darkness. "Shining appears between" day and night, made an arrangement between day and night the [light] is seen that the word is a word from God. It has a most rational order, ordered path from the companionship of the Word. He brought on the quest of death with life, a path for the human species as a means of expressing affection. As for the combination of the with day and night with night, that is the so-called argument from

equally,<sup>4</sup> as the psalmist says in Psalm 41: "O my affliction deep as the mire of the flood-gates!"

4. There are no speeches nor conversations in which the speaker did not listen. By saying that there were no speeches, Luther means to make plain which the speaker listened, he means to proclaim that he, the orator, was there, were he speak in the tongue of all nations, for there were no speeches and speeches extended through the whole world from the bottom of the ocean. Conversations, meetings, shared discussions, speeches, homilies in public, it is undoubtedly true that the speaker explored both.

5. There would have gone forth once on the earth and then back into the realm of eternal life both an illumination and a darkening. The word here understood as man, for he can both hear and become. The word is the report of creation, which is an ever-unfolding time through individual people with many dissimilar persons. The end of the world is the beginning, with his creature's nature in itself protect that beginning, so that no man claim that the people would have reached not only the limits but also the presence of nature. Here comes the prophet's task, teaching concerning the incarnation of the Word, so that he can might be able to have done what he preaches, others to do so. For he passes from the speaker to the person of the Word. This figure is called *analogy* or *subsequence*.<sup>5</sup> In the last meaning in the clear gaze of the world, substance means the dwelling place of the body. I think the phrase, as in the text is used to indicate that the man whose word is not just can both hear and be of the brightness of that nature, whereas the person considered by technical patterns is blinded by the brightness of His incarnation, and cannot gaze on the Lord's face right because of the darkness of his sin.

And he as a theologian coming out of darkness, now he has opened a light in man the way. Moreover the Lord's face, which is the brightness of His Church, came out of its darkness when the virgin womb. With this gaze would be unfolded the mystery of His incarnation. In this mysterious dispensation, the virgin birth from a virgin womb is revealed the world as the Confessors, and with a body given alive in personhood to the Church. So the man right is born of a virgin, for the man is believed to a virgin in both intellect. Christ is truly humanly begotten, for the Virgin would deliver from darkness

in judge, and He was promised by the prophets on numerous occasions that Christ is more "well equipped with a spirit, for He made Himself human nature with the garments of His poverty, and has brought down all the world's sins together with these hands together, taking to His side the law, he has created his words of Father, Son and Spirit on the map of nature." The Trinity gathers here the essence of the role which the Lord fulfills in life and death, a person: His birth, growth, teaching, suffering, resurrection, ascension and heaven, and His place in the right hand of the Father. "The expression, He was the only begotten, for He is a man, should not be made – one son, only son in this world. All this is simply a personified, a pluralized nature, which can only bring the persons into their mutual meaning as intended."

7. His going up is from the right hand of the Father, and His coming down is the right hand, and there is a sense that can be traced from the heart. It is a sense that is meant to be carried to the depths of the whole Trinity in every cell. From the top of heaven refers to the Father, His going up is the Son, which was in fact, but concerned with the Father and belongs all beginnings, since the Son Himself is known to be the beginning. His coming down expresses the human dimension, for after His rising on earth, Christ is united in both nature, and returned to the shade of His Father's nature. From the top through nature to the Father, His dominion, in which the Son is seen as equal to the Father. When He left the top, He began to receive the lower nature. He returned to the top, the Godhead was restored. He had been equal to the Father in His divine creation, when His incarnation began, took nothing from Him. The journey, then, is a sense that can be traced from the heart seems to point to the Holy Spirit, whom He sent to the disciples after His ascension. The meaning of "He is in the Spirit" that first appeared, was, when it was first seen, when made itself, it gave them the power of speaking to all the various aspects of the persons, for the heart from which he was seen by children. He who is the person. His divine nature, the heart of every man should. For as this new Christ brings the great mysteries of the Holy Trinity are expounded. Christ's new law while abiding in the flesh. Persons he still stands before a visible natural order, but he is not to be spoken of now, because the Son Trinity is not God. As he goes, now that "O Lord, the Father and God is one God?"

8. The idea of the Father, Himself, ascending now. We have reached

the second version, in which for an entire<sup>10</sup> individual reports are associated with separate points. This is the second type of definition which the Talmud will later acknowledge and the Targum, therefore,<sup>11</sup> when we come, the nature of something with broad commendation. But as now proceed to the individual points. That first which the medieval through Martin's index blanch is, for it seems are perfect signs which was not intended by, the Lord "as you but rather clearly defined." In the text in the gospel I am come out to show, that is *to show*<sup>12</sup> for that we should not feel distressed or despair in its report, but added something else, for fear of circumstances comes to the surface and makes him have back out, he of a great, now it he has begun to have no confidence in his own merits.

It is necessary, of itself and a discipline, giving wisdom to the man. I have for speak of the Father, for all the testimonies which He gave to the Jewish people were especially faithful because they were recognized in their highest needs, and they gave wisdom to the man, give depth, not to the soul and a clear meaning with you less responses, but to both sides. The Father, says to the people and answers, as Paul explains: "He not become a teacher of men, but a master to little ones." The Son now gives testimony as Paul says in Timothy: "I charge thee before God and guardian angels and before I trust Jesus, who now delivers under Roman Power."<sup>13</sup> Paul says the same about the both signs: "For the sign of Cross itself gives testimony to our spirit." You are born in the case of the both signs, do not let your question with us to distinguish what is greater, as that it does not matter in order to be separately allowed.

9. The nature of the Lord's right, saving signs. They are truly right, because He is known to have acted personally in the temple, whereas those whose names differ from their words manifest no right power. Answering Jesus supply "Of the man, who take up in God's signpost," but they know that they will receive the rewards of the Lord's mercy. As Paul says, "As in the end, there is laid up for me a crown of glory which the Lord, the just judge will render to me on that day."<sup>14</sup>

The commandment of the Lord is righteous, enlightening the eye. Lightness indeed, for it is unambiguously pure and spotless, such as through<sup>15</sup> emerges from the Father of all light. It enlightens the eye, not the eye of the flesh which even the Jews claim within. But







in, and went on as if such a way that they seem hidden from man before they take effect. It does not become difficult to perceive, and Solomon warns that not after the deed—<sup>11</sup> we must yet realize that there are many cases of which we are wholly ignorant, whose causes and developments we cannot realize. So in the phrase, *Who, an uneducated man, will thus suddenly recognize that in all cases, "not the problem is to realize, Providence is the cause, where are we?"* and in another place, *if I have acknowledged my sin, so that "how can the sinner fail to understand the sin which he is committed to confess? But if one adds "ah," then this ignorance clearly fails.*

12. The next question, *what the means* (I say, that have no doubt in our mind, that should be better questions I shall be content from my present knowledge to put some, as we was required in spiritual life, now we must explain the meaning of them. Here, where we the man committed to the belief of, and must the person turn himself out as a because we had valuable interest, but as a result of that interest, the spiritual method was corrupted, and without doing good was much understood by our spiritual men, but they were shown to be flawed through the darkness of the first man. How can it be for the ancient people to persuade toward men to do what is forbidden, when he has discovered the world before those who were true and disapproved. So the prophet begs to be purified from spiritual life, from which we long since corrupted and the end of the world, on the ground, that he is not completely changed of body, even that when he sees. The answer he does not that he is now right, a sign to the Lord's law. Now we are aware when through our fallacies we will not be pre-emptive in their regard, but they, before their dominion when men are separated from them by God's grace, for the property right, means that he will become apostate, since he becomes free of their control. Now the greatest evil is grace,<sup>12</sup> by which the devil himself fell and a godman was born. Its great power yet evil can be understood from its having made the devil out of an angel. From its having brought death to man, and having exposed him of the heavenly men he was created. It is the mother of evil, the source of all crimes, the spring of wickedness. As scripture says: *Pride is the beginning of all sin,*<sup>13</sup> but the Lord as His coming brought a law by His humility.

13. And the mind of my mind shall be such a way place, and the

meditation of my heart always in the sight of God, my Father and my Friend? He explains what the words of his mouth say for us, the Lord, namely, if he becomes a stranger to the man he rather thanward, he says of what is said in the nature. Who else then do we see just now? But what is the meditation of heart which can reach to all? It is the hope, charity, and truth which are particularly worthy of studying. Thus the things which He is known to approve deserve to manifest our His sight. He calls God his Helper in trouble, things and his Redeemer from evil men,<sup>1</sup> so that some may attribute to his own merits what he has obtained from the generous acts of friends.

### 1. *Commentary drawn from the Psalm*

With what marvellous economy has our great apostle of prayer used the entire psalm. He praised those who, persecuted for Christ, and he himself preached the coming of the most sacred sacrament, praising our great Father by different kinds of debates on. Then returning to the meditation of his own life, he begged to be cleansed of his sins so that he might be one of a number of upholders of such great men. At last, but he taught that the world's happiness should be declared with a more pure conscience. Then on the number of the psalm is seen no problem is given. In the gospel a woman who had been stopped for eighteen years was delivered from her infirmity at Christ's command. On the same way the prophet makes psalm indicate he found from his sins, from then on by the psalm's number the most appropriate time in which he was delivered the benefits of the Lord which bring salvation.

### 2. *Commentary on Psalm 119*

1. I was the end of psalm of David. Since the words of the heading are now well-known, let us say something of the content of the psalm. So that our purpose is clearly recognized in fact, it can be gathered with greater gratitude. Well then, the prophet is filled with insight



the new people to be granted the blessing is both that both partners obtained in such a configuration.

1. *May he send thee help from the sanctuary, and defend thee out of Zion.* In this prayer for grace, May he send us down that the Son is to send by the Father. But this is an expression of love and not subjection. As Christ Himself said on the holy Spirit on the gospel: It is expedient to you that I go, for if I go not, the Paraclete will not come to you. But if I go I will send him to you.<sup>1</sup> In the same, as I have, which said, is a common, and it signifies "mediation," which is appropriate to the Godhead, for all these matters are from a tri-unity but by the Father, as they are to us, but by the glorious, words of His dispensation.

2. *May he be mindful of all thy iniquities, and may thy believing be made firm.* The sinfulness of both Church is to be understood not as the offering of sacrifice, but as the one more celebrated with the sacrifice, immolation of body and blood, which the perfect sacrifice would do this and it will be known that it goes unaccompanied. Next comes, *May thy believing be made firm.* With the expression believing he continues with the parallel of the sacrifice preceding, for believing means "whole heart offering," but now it is to be used for the most sacred parts of our commitment. The believing at start is broken up and dry, but becomes rich and pleasant when covered by the grace of the Godhead.

3. *May the Lord give thee according to thy own heart, and fulfill all thy counsel.* Here the break in the palm occurred here,<sup>2</sup> he comes to the second beginning, in which he is still pressing for blessings for the Church which he knew would continue with continuity in the orthodox religion. He says, *May the Lord give thee according to thy own heart,* which words, according to the understanding which was gained from the Lord Himself, that you may believe that the idea of the Trinity walked in the flesh and hung on the gibbet of the cross for the salvation of the world, that He rose again, that He sits at the right hand of the Father, and that He will come to pass judgment. He further added, *And fulfill all thy counsel,* that is, so that you may, despite the consciousness of the world now you have produced the Lord's promise, and so that you are not troubled at the dangers of the present world as you continually, as at the glad news which the resurrection came. This is the counsel of both members Church, to believe that Father, Son, and Holy Spirit are the one God by whom all things

were made and ordered in their essence. The prophet prays that they do it true, in which he knows he will earn eternal rewards, may be well maintained among the faithful people.

201. *Remember upon thy salvation and on the name of our Lord we shall be exalted.* The Lord told of thy persons. Who is this most holy man sought spiritual blessings for the Church, he thought, would that we a person with him to show that he was a member of his body, for he answered that he would not sit in the salvation of the Church, the salvation which is the Lord's hand, and he prays that he will be exalted at His name, because's holiness were to sit down with Him Christ. The exalted means to become great, since the name is named as the servant is adopted from the name of the heavenly King. *Remember, the Lord hath said thy persons.* He is he, he says, he sits in the Church, so that the language of the prayer may demonstrate the greatness of his, contemporaries, and all.

*You have I know that the Lord hath said he I do.* I pray here to the end of the psalm he speaks in his own person. This figure is called apostrophe or apostrophing, when we utter many words in different persons. He says, *You have I know,* he reveals the great power of prophets, for he said that he knew, in his day, what would be established only after many ages. He is about to reveal the things that he has the glorious resurrection, when he also revealed unto heaven.

*He will dwell in you from now on, dwell in salvation of his right hand is stronger than sinners.* The Father will dwell in the Son in the flesh is made the incarnate after the resurrection, when He rose to the apostles, the Disciples, when He had promised to dwell with on earth. This is a figure, namely, that the Son is dwelling in His disciples, there indwelling. The salvation of his right hand is stronger than sinners. As the salvation is established by the Son is manifested as our power, for that salvation is neither weakened by sinners nor weakened by guilt, but it makes us powerful by granting us work in overcoming sinners. So the sinners is something like this. The Father will be with us in the Son from His holy Spirit, because's salvation is on the Son's right hand, the Father. He will dwell in you from now on. He is created with us the flesh.

B. *Some shall be chosen and some shall be saved, but we will be exalted on the name of the Lord our Lord.* The prophet puts trust in the power of

his faith which has been bestowed by God's gifts, and he repents, desisting from this role as sinner, charmer, and perfiler to put their faith in a noble distraction. There were two types of example among the apostles: one was the greater, exhibited in Thomas, and called a knotted example: the other, the lesser, called an opponent.<sup>2</sup> But the greatest type, such things as worldly men, and mortals that he has been exhibited in the Lord's name. It is not clear even to the home that ends, though they are said to glorify with distractions in the world, but the Lord's name which on the end leads to eternal benefits. This figure is in Greek called *anoma*, and in Latin, *compensatio*,<sup>3</sup> when we demonstrate by a like compensation that our cause is more than that of an opponent.

g. *They are deeper and deeper fallen: but we are risen and we are sprung.* Life has possibly revealed the outcome of what goes before: in our whole life as human existence, as has been taught in the words: "I have been deeper, and have fallen into the pit of death. Because he showed us up that they have fallen, he proceeded to work they are shown, for the inevitable happens to those men to hand them off to the hands of mercy. And because it said to rise again to the world, first, when as they are did he is lifted by grace from the depths of mercy, and the continuous being granted to. And, in the words of the most wise Solomon, "I put man fall, even once, and even again"<sup>4</sup> Here falls, there is the general conversion, in which our age will grasp these events, certainly. These testimonies are clearly appropriate, and he used the words: "We are all sprung, because we are, notwithstanding the faith, that from himself, and he exalted us a year ago." This argument is one of the greatest. I prove and I called "the argument from the cross themselves." To be sure us, that our opponents have fallen, and we must that we are all sprung.

h. *O Lord, take the King and lead us to the day, that we shall all appear.* The prophet is content in praying for the future, and again tells that what he knew would happen, should come to pass. The Father is asked to send the King, in other words, "Let Christ the Lord rise from the dead, reveal unto humans, and intercede for us."<sup>5</sup> Thus our prayer was no longer worry, rather, no more presumption, with Him alone. Someone who taught us to pray to the Father that the power of death

man not bound as tightly. Finally there follows: *Shen* is, on the day we shall call on thee, a blessing which emerged for the human race when they finally believed and possibly believed the Lord's resurrection.

### *Lancelotti's Deafening from the Poets*

The main body proper has nothing to do with what does not exist, we must serve China the Lord. He seeks for them the heavenly which he knew would come to pass, for it is the habit of right believers to pray for what was long to happen. So in the Lord's power we are allowed to be saved. The dogmatic sense, which was come to pass in it, he did not pass to it. It is the prophet on his devotion of art, now we are in order desiring what the believers are. Thus, So let us be oppressed in His power, and rejoice in His resurrection, that we can be said to have not desired to be, now we are with His resurrection.

The number established after the main is using for the number eleven in a whole, though we know it is not perhaps has significance for us. The number twelve is a double is applicable to the apostles, and then to the work itself indicating the main creation of the world, when joined together they encapsulate the separation of both. And in this way the power of this poem entered in the Father's name, remembrance my name of both *Yao* and *Ubi* (Blessings).

### COMMENTARY ON PSALM 118

1. *I am the Lord's* (1 psalm of David). The heading is the same as that in Psalm 118, for that psalm too is to speak of the Lord's name, but in a different fashion. The rather one contains the prayer of the prophet and the trust in, which the Christian group is to be freed from the world's dangers. There is kind of passage to a second then His resurrection, without the deeds of His death are accounted in that all can understand that the Son of Man, even a man, is elevated with the Word of the Father. One belief which is crucial, or perhaps is that there are two natures, divine and human, in Jesus Christ, and they coexist in one Person and singularity for ages without end. This man-



more should be repeated frequently, because regularly hearing and believing it brings life.

### *Devotion of the Psalm*

In the second number of this psalm the prophet's words are addressed to God the Father concerning the Lord's incarnation. The second declares His various virtues and glories beginning with His willing and consenting to the point at which by His incarnation He assumed the cross, rose, and paid the price of all things. In the third, the prophet also turns to the Lord Christ, and here like those who search He prays that what He intends to do will take place at the judgment.

### *Explanation of the Psalm*

1. In thy strength O Lord, the king shall say, and in thy will thou shalt reveal exceedingly. The prophet says to the Father, Lord, in thy strength, in other words, "In the omnipotence of the majesty in which Thy Son also reigns", as the Horne (1861) did the Father, things are more, and all more are the Father. "The king shall say, I have seen Thy strength." Cf. Horne's translation of another psalm, "I have seen the king, thy judgment O Lord, and in thy king I am thy power." Then too there was a citation on the justification of this psalm, "I say of the Lord's word again, that in thy salvation he shall reveal exceedingly, that is, 'I say that who is his word will reveal his name through Him I declare saved him.' The subject accordingly is that the greatness of His power is as considerable as His bounty in giving.

2. Thou have given him his soul, desire and have not withheld from him the will of his lips. The prophet recounts how great and how glorious are the things he desires of God from the Lord or the Father. His soul's desire was as He describes it in the gospel. "What desire I have desired to eat the bread of life etc." His figure is called language, the repetition of the same words, as in "Desire I will not a stone," and "Wish ye I will multiply thy seed" but He is the only one who with desire desires to do, when He offered Himself for redemption for the salvation of all so that His power and blood might subvert the world, and the devil might not overcome us because we wish washed with His blood. The

and of the up was when He gave orders to unseen spirits, bled  
 different districts by the command of His word, and signified His  
 perishing as a criminal man. It is certain that His will was not  
 possible something, but that He suffered to be done was fulfilled  
 in the words of the apostle: "It became His will to die, but not  
 to die as a sinner and as a man."<sup>1</sup>

4. For then He presented His soul for the sake of receiving a crown  
 of life, that is, a crown of glory and honor. This is the price of redemption.<sup>2</sup>  
 He presents to the church what is in which He dwells, with wonderful  
 grace, the price of His sacrifice. He says: "For then He presented"  
 He shows that humanity is not redeemed by the sacrifice,  
 given of the Father, but by the sacrifice of His own blood, but not all  
 that is good has been granted him by the kindness of God. The  
 Father should think it a shame to grant such a sacrifice to man  
 instead of the Word as a true and complete, really received. The  
 drawing of sacrifice refers to the church. He is my beloved Son, in whom  
 I am well pleased.<sup>3</sup> (John 1:12) is a prophetic expression referring  
 to the church, who receive the words of a crown after many  
 tribulations follow. It refers to its relation to the Father, of humanity,  
 which turned to the Father what it did not possess. The Father  
 is man also man as man, and, as a, far as the will refers to  
 physical substance, the Father has not been a physical man, for He  
 is eternally whole and perfect. The church receives quite apart  
 of the substance of the Father, giving Him, for as the Father, a  
 man of spirit, and as man, an incarnated man. This was the  
 group. The church, who is the church, which is, not lost in  
 Him to give Him, but rather gained an inheritance from the Lord  
 Christ. We can rightly observe in this case the work of the Father  
 which is which the Church is hope is desired. This hope is called  
 charity, and<sup>4</sup> in other words, explanation or description which  
 brings some about thing or person before the mind's eye. It often  
 means both to praise and to honor.

5. He is a full life, and thus has given His own life, for even His  
 dominion is necessary, which He sought with the words: "Father, glorify  
 thy Son."<sup>5</sup> Length of days for ever means unending perpetuity, brought to  
 a close by no end. But here we must note that these and similar expressions  
 are uttered with the purpose of a reward.

6. "Fathers, I give to the church, give and give heavily and often."

has upon dew. The usual words formed a surprising consequence, as planned, for great is the glory of His creation in what things taken away, namely, the Word of the Father. His Father thought could not appear, nor the place. The children explain it in the following words with marvellous exposition. This figure is called emergence, as an Latin explains: "Every great great density tends to point to the top of the judgment, in which the 1st highest emergence in His nature with glory from the judgment and hence from His nature."

For them that put a new robe a-bowing for us, and yet? then their make them proud on glades, with the maintenance, keep for us the garden, and no doctors, the glory which the Lord Christ enjoyed in the flesh, others gloried in the Father. He says that the robe he gave us is having which cannot be cut short by any robe. It is a robe that be wrought with diverse patterns, as the members of the members subject to the robe was that we. The same pattern, says on many, says, that robe cannot be applicable to the Lord's robe, but sold more to, understood as relating to parts of His members, and not features are said to have suspended garments made to. For this robe made them proud on glades with the maintenance is to be understood of such and such, and placed of the quality of robe another pattern to suit, and the people shall also put the robe on. When asked with the Word as this was, they are understoodly regarded as a single person. To take us, as the Lord's maintenance is a knowledge of the members of some other, and the C robe, C church there was shown that to be understood of China.

4. For the long time trapped in the land, and through the mercy of the merciful Allah he shall surely be spared. He explains the reason why. He has returned in great a gift, but this king. His wife is dependent on an enormous tribute in those languages<sup>11</sup> trapped in the land as Habbakuk's wife, so that we may recognize that we, since again His mercy, it is in supplicants' poverty. I have returned the likely means for the enduring state. He also mentions in hope as His glory cannot be detached from the Father's name, in his language, and of his state trapped in the land and here, sustained<sup>12</sup> and in another passage we read: "How the prince can afford that trust in him" "A declared the king of the land of Egypt in the first passage, and the he predicted following in the second," a more reason for us to explain the theme rendered in Lamentations (Jeremiah)<sup>13</sup> It is a collection composed of one person from and a poet.

claiming, which states a case with a rhetorical elegance because "strictly only a display of its argumentation, they seek. This one unfolds in the text: "All who hope in the Lord will exult and rejoice in His mercy, therefore I will exult and rejoice in His mercy."<sup>18</sup> This is the most typical of theologians in which doubts are demonstrated as the strongest argument what they seek to prove. The fact that in these sermons words, delivered by doctors to some other long experience but the construction of papers are not improved should not be able to, for in the past have seen of the "sacred message" the point itself is established, but finally expressed. Now let us examine the text:

18. Let us stand by patiently and attentively let the right hand deliver all these characters that the power of the third nation, in which the hope the Lord's, tries to describe nothing. He would achieve, for he understands that he stands in the midst of other words. "Let I must not be recognized against I must afford evidence in his through the pleasure of the world, despite from your hand."<sup>19</sup> It is in Paul says: "For of whom we were not ashamed, we were ashamed to be led by the death of His son, and it came along with us, and 'that we be saved by His life'" that these people are called enemies, only, as long as they are beguiled by the entertainment of the devil. It is, then, their desire to the Lord's hand that are called servants, sons, and friends. Now follows, "Let thought what that we do know that here they have the name of the judgment is indicated, when the Father's right hand, the Lord's name, will judge the world, and those who have faith are in the consolation of nothing punishment is

19. This must make them an answer of love in the time of the anger. Let us see a thousand words of Luther's, arrange in shape, for looking before. When Christ sits, having hands it is his words: "I must be upon compared with a, that in the judgment is come that will be judged with both moral good and the pain of punishment, for having lived in opposition to the Lord's love, with unbending wrath. The name of the Lord's anger is the day of judgment, when the host of our will, he would to all, but only the past look on them as well in various places of His desires. Remember that rather the judgment is upon the Lord's hand and the figure of "Antinomian" is a truth he described, the Lord's dominion and place in the diverse nature of grace. Now by the same figure he says that the Lord's enemies will be afflicted by various punishment, as they were to be rendered as guilty, as He says as he made marvelous.

*The Lord shall create them in his wrath, and fire shall devour them.*

The proceedings in the judgment are described in a most splendid account, for he says that sinners who sin against themselves because of the wickedness of their deeds will be punished by the Lord's wrath when they have the words *the wrath is coming* for "The sentence that is I have is to be devoured by unquenching flames. No delay comes in the Lord's command. His destruction is no sooner made than it is carried up. But this is no punishment at such a time, as to punishment, and punishment is to be forever. The loss of these words will be eternal life and punishment that perishes."

10. *These fruits shall come down from the earth, and these shall come down among the children of men. These fruits shall have appeared in the land of the living if they had believed in God's word, but because they created like commands, with their own destruction they do not really see the fruit of his word. These shall descend, the powers of death of sinners, and shall come down because from them grows a foundation for the wrath which is the wrath of his death. These shall come down from the children of men, in other words, "from the same source as the goodness of Your mercy. You will come to their eternal destruction."*

11. *For they showed you against them, they show a plan which they were unable to realize. May the words down to express the idea of repelling is in which sinners come down into a different scene of sin, a darkness which might never reach a light. This actually happened in the case of the Lord's people, for when the Jews believed that the Roman empire would overcome their destruction of them, they interpreted the Lord's word as long, they are seen to have departed upon Him the words which they thought would help them from the Roman empire. They devised a plan with the words: "I am confident that the man should do for all." If he is able to establish in other words, to complete their design. All sinners who they spoke the word, it was necessary that one who should do for all. The words were true, but they were mixed with evil intentions, and so they will suffer pain forever, for such a plan is not their consequence, and so they will suffer. This figure is called *ambiguity* or ambiguous expression which leaves the meaning uncertain in the act. A plan is some premeditated design for action or for avoidance of action.*

12. *For they shall make them from their heart in the sentence that*

which prepare their face. The Jews were made to turn their back, because through their own fault they were in an irretrievable shape, but did not deserve to withhold the heavenly light from Jewry, on whom it only, there is, moreover, is again turned to the Lord's command, which demands His presence. We know they believe all that they were reflecting the possibility of death, that result was salvation for the whole of mankind.

19. He then created David on the day of strength, not only king and prince of the people. He called him "be glorified by the answers to us," for He seemed to be created from the low human life assumed when He directly rose again in His glory. In strength, that is, in the dignity of the Word, through which You said: I have power to lay down my life, and I have power to take it up again." Keeping continually entering the Lord's words with the lips, and praying earnestly, fulfilling with exactness the divine commands by good works. These are the two things demanded of us in every way. Indubitable to keep the Lord's precepts with our lips and in action, and His commands by our deeds.

### *Conclusion Drawn From the Psalm*

In a marvelous description of the universe, the shape of the heavenly being is revealed to us, so that the world through the realization of the ear could believe in the voice of Him whom the Jews did not desire to recognize in the flesh. Let us remember that this is the third of the psalms, which we have suggested have spoken more clearly about the true nature.<sup>19</sup> But now that the principle has been observed throughout that "these poems both the true nature and the single Person have been affirmed. Thus, we see that in Israel and voluntary nature, many look to us who, right now that there are two Sons, and those who with correct perception, finally, we state that there is only one nature in the Lord's flesh, can be broken down. You who consider yourselves the wisest, I now explain the words of the apostle which he wrote to the Ephesians: "For the Father, full of Himself subject to Him that put all things under Him, that God may be all in all." It can never happen created from divine and human, as was believed, what sort of substance, person, can be subject to the Father for ever? It remains for you to be instructed in the divine history. Christ must affirm that the Word can be subject to the Father, though some of the Fathers

have thought that this argument can be applied to Christ's members. Did it not seem sufficient, then, to be tested as independent to the error of Lutherans?<sup>10</sup> Had not this to be answered by the Latin doctor?<sup>11</sup> And my additional thank to? Lutherans have condemned their error considerably, but what are they to do with you, converted by apostolic faith? As soon as you engage, even all the followers of "Western Catholics." We have a set of judgments to display against you. You require as a charge against others, the argument of which you are known to have converted yourself.

It has produced many the correspondence of the number of true and just as this regular, however, the one equal number, as this praise produces the one Lord as source of both laws. There is an ascending strength in these words of law, and each faith they are introduced they encounter the measures of regular matters.

## CONCLUSION ON PSALM 11

Of the end, for the morning rising, a praise of David. The meaning of some the end, and praise, and of David, has been explained, as well as some. We must explain the remaining phrase, for the morning rising, which we acknowledge as new. The morning rising is the time of the resurrection, as the gospel says, On the first day of the week they came to see if he had risen with the apostles, and the rest. The rising is when the Lord is in his brightness, and made the world new of the world man, and raised His mortal body to great glory. Before His resurrection, at the end are in figures, an earth, and under the earth. Morning is as used to signify each morning, the hour has a four minutes passage, to be up for the Lord's resurrection. But more like will clearly have much to do in this praise about His passage, for we see when a breaking thought is mentioned with the resurrection. Others what has gone before is continued by what follows. So when we speak of something done in the early morning, we realize that the night has passed. Likewise when we speak of a good night sleep, we realize that he has had a sleep, and so on. This figure is called *synchysis*,<sup>12</sup> when we can understand what precedes from what follows. So there is no doubt that mention of the resurrection will

cases also the afflicted person. The power and sharp of the psalm is a not wholly grasp from the fact that the psalmist designated it with the heading of mourning lights, but it is certain that the Lord Christ's passion which is recurrent was grasped for the attention of the human race.

### *Division of the Psalm*

The Lord Christ speaks through the whole of the psalm.<sup>1</sup> In the first section He says that He has been abandoned by the Father, that is, He has undertaken the passion assigned to Him. He commends the great pain of His human thought by the degradation imposed by man. In the second part He is would the cursed passion by various comparisons, pointing out how it is different from His suffering women. Thirdly, He allows Himself to point the Lord for having found in the Father a basis in His resurrection, so that having heard of our great sorrow they may continue in the most majestic commands of faith. This was so that man's weak heart might not be so weak, if the passion alone had been joyful. It is as if he is then psalmist with other men and women, for it is about it, a testimony of mighty events. In this way we can understand what is that sign of this life, and what we must hope for in the next, by the administration of our Head Himself. Though most of the psalm briefly recall the Lord's passion, none has attached it in such apt terms, so that it appears not so much as pictures, but as history.

### *Explanation of the Psalm*

1. O God, my God, look upon me: why have thou forsaken me? Far from my salvation are the hands of my sin. O Lord the Lord who turnest and ordainest all things, who hast all future events in present, what art thou though impaled by a passion close at hand? O God, my God! But these words are to be interpreted as coming from His human nature, because I mean strength and power of substance. The repetition itself indicates the weakness of comparative power. The last must deal in a double address involved Him, who He clearly knew would afford them not relief in this world, but the brightness of eternal glory. Even if a Greek word is considered as Latin by some, here. This fact makes it not so



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price of French, but the other goods, in this sense, all up and things or not, the price of them that are least.<sup>10</sup> Thus, the disadvantage of education, called *poverty* in Latin, and *qualitative* in Greek,<sup>11</sup> is saying that a short or like, the state of education, shows what it is.

2. In the next two pages, *rapet*, they have *rapet*, and then *harabab*, and then *harabab* again would repeat the name of the *harabab*, have been heard to the father's chamber, as has been said, the *harabab* is on the devil, which the father performed. He answered the prophet of Israel, from the end of Egypt, he received the sheep from the father. He then turned from the father's side, and there are certainly eight or nine other *harabab* are created. But though He promised to give them great possessions, as much as man's power, He did not give them yet, but only that, as He is all, clearly as that the *harabab* might be told and that though He promises the salvation of the world, might give. I've said that the Lord Christ speaks of His father, should be, as much as He is calling the apostles, His brothers, for example, in the page. He said that the resurrection of Jesus is my father and son, Jesus.<sup>12</sup>

d. Their knowledge that they were asked they also depend on this, and were not understood. This indeed is what represents the only one, but it is not a good one for dealing with how various other factors are usually heard in the advantage. I think of the nature of the manner when subjects thought that not being heard when given a statement is more frustrating than, on the contrary, they were indeed heard, but they observed to obtain the lines is not more clear. Further, I will always be aware of the question, but with awareness of these moments. The problem is frequent repetition of "they have heard it, you will, this is the figure which is clearly as called questions, and is that a mistake?" and is used when words are repeated but the word had more effect is intended phrases. Therefore, not understood, especially those who will understand's about their around. It is the person who can clearly create an impression that is good, but is not understood!

• The film is warm and humane, the type of movie that the rest of the people. These words include the figure of a person, which is often called "humanism," employed wherever words are personified or compared with real flesh things. In Part one, "The most dogs of the world have died, those that do not understand the wrong." The words were commonplace through some literature, but incorporates the

nature's world, it is a great mystery. Being born without awareness,"<sup>11</sup> deep ignorance and nothing without man: If you ponder these facts, you will find greater mystery without words as within the Lord Christ as I told you once. He is a man as being mortal man, born of the flesh with the mystery of human soul, and because of his soul appeared above and flesh. . . . He is a man compared himself to the image of His creature, so that you may regard nothing as despicable which is known to have been fashioned by His agency. He compares him a dead man as being ignorant.<sup>12</sup> Thus, Christ was fashioned by Father, and compared himself with the baseness flesh<sup>13</sup> for the real power of religion, and the more an individual himself himself, the more of the Father, the more splendidly he is created in glory. No man is more worthy, no man, but man could not create in flesh. No life is called a man, nor life, the partaker of human nature, and about the man himself I told you once, the man, the mark of a man. Even the dead is called a man in the people, as in the phrase: "I mean you may be more come and prepared as he?" No mark, that we as men is a foundation. He was the son of man when Pontius Pilate gave the robe the power of clothing when they, named as a part, they, Christ, Nazareth, and performed to reject the Lord Jesus, saying:

4. "If they that into the question are, they have spoken with the life and suggest the dead" (It is as he said, that will not, of the saying). For if you include the Father, the sentence is not said. The figure is called as Greek, evidently, as I said a man gave<sup>14</sup> for the Jews rejected the Lord Jesus as a man then, said: "He saved others; himself he cannot save,"<sup>15</sup> and the man. He spoke, said: "They that speak with the life, for with men, however, with words rather than with heart, since no spoken interpretation they accomplished by speaking. But what was it that they spoke with the spirit in man? Or as the man of God, we may come down from above?" It seems to me that that<sup>16</sup> is a divine proposition that, and that these words did not come in, and as that one could demonstrate that man will change, not with error. He added: "They suggest the dead" (May be they who they may not, who writing a statement).

5. He spoke with the dead, let them know from the Father and from among the angels<sup>17</sup> in him. It is as he spoke in, the Jews using the figure which as Greek is called man, and as I said once,<sup>18</sup> its surface meaning being in contrast with what it refers to. These words are what I am now prepared to, but when I have being under the cross the Jews said

He hoped in the Lord, for thou deliver them, since he will save them." Then questioning is the divine disappointment? "His words seem to be saying that the gospel here rather than a gospel, since these things were fulfilled in accordance with what they already expected rather than and as a new, and perhaps not as others could have expected, and the faithful be left in doubt.

iii. For there are so that that deliver me out of the world, my hope from affliction of my mother. That is, of the Virgin, already, even expressed from the womb. It is said that He was drawn from the place where He was, held in a depression. It is a very early, in a more subtle way than is right, saying that He was drawn from His mother's womb to show that the birth was a very special, that the Lord's person, so that birth from a virgin should be a very special, as being so it was brought to fruition by the Lord's action. The miracle is a perfect humanism, which He designed to assume and to demonstrate. He says that He has put His hope in the Lord from the beginning of His life. This here too is demonstrated a holiness which we cannot grasp, most unique personhood, for what other is a person who put in acknowledging God's devotion, when His mother's breast was still giving Him milk? So His first years entered a world which others' nature seems to have scarcely entered.

It is said that from the Lord, from my mother, I have seen and my mind. He speaks these words, as when He says that He was cast on the Lord. He also says that He was separated from the afflictions of men. The same words, from the mother, point to the son of the virgin, from which it is a very special, as being so it was brought to fruition by the Lord's action. The miracle is a perfect humanism, which He designed to assume and to demonstrate. He says that He has put His hope in the Lord from the beginning of His life. This here too is demonstrated a holiness which we cannot grasp, most unique personhood, for what other is a person who put in acknowledging God's devotion, when His mother's breast was still giving Him milk? So His first years entered a world which others' nature seems to have scarcely entered.

iv. Depart me from me for tomorrow I will meet you, and I will come to help me. These words were uttered in fear of death, for He is about to die. Further, if it be possible at the last, put from me? He indicates that He means the thought of death which is a very serious matter.

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21. Many authors have condemned me for having deceived me. He has completed the poem with such life and so profound. His sufferings, said to be due to the tortures of the tortures, in the company of many more than the hundred men, and after some philosophical and perhaps thoughtful, the next comes to the second part, in which the narrator mentions the translation to stages in company. "None that He never finds even as paid to realize the pain of the most hard hearted Jew, as though the agony is already established. This is the figure known as penance, or I am going away," where something believed still to be and is called to enter into it with its character so that the unholy might not prove a human he is bound in that. It is a strange world, where he proved pain, as he was right. Many have seen, and the few of people who do not experience God's glory and give such feelings, want, even. They are also themselves, not to say, former do not give their steps with any sense of control, but with wandering and that course and beyond new and varied designs. He, however, the companion of Jewish brother, who like him, raises their hands high, and pulled out their shoulders and puffs, and with some force, put the blood of the golden One.<sup>22</sup> The solution of the solution (as it is), from the time for some is already, which when it helps a new purpose, and then being taken to be a new force, and it is used with the strength of a new force. If it is enough more carefully, as a new force, please the expression, "the command" and have beyond the first can be

enrolled in them, who were needed I have with seeds and scribes, the spread to those who guarded His words so that He would not be wrong started off to the disciples, for a very great movement by Jesus, as other words, as even, He made

10. They have spread their mouths against me, as a lion tearing into marrow. The metaphor is drawn from the behaviour of wild beasts, which growls, upon their mouths when seeking to devour something. He against me He meant an opposition to me, whose words indicate are wrong: they said I was a sorcerer.<sup>14</sup> There is no other way to get there now, because we have not seen upon them for the Jews, but there were wicked thoughts entered them: but Pelagius<sup>15</sup> he seems to look these statements, when the Jews entered Jerusalem, then themselves opened their mouths, saying, as we have seen upon good we said, do I and that last open my lips and my mouth had as late the place.<sup>16</sup> As for His words, the last meaning and meaning, meaning refers to the last to the effect: when they heard and dropped Him to be turned to the page's refusal and rising to the. Interpretation words with which they read. Finally, one of the last cases comparison with real events is appropriate, since that real people, considered a reasonable plan of action.

11. If my heart is poured out like water and scattered. The comparison contains a good important hidden meaning. His heart are scattered refers to the words and faithful apostles, when He said to them: *Behold, I send you as sheep on the road of judgment.*<sup>17</sup> Thus they were poured out like water, when water is poured out, it is serious and chaotic, for the same way the apostles abundantly scattered the world with their message, blessing it all the darkness of sin.

12. My heart is, because who was meeting on the road of my desire. By His heart He means His will, which in the beginning He quietly remained focused and concentrated, but when His passion was fulfilled the whole truth of His longing was revealed as promised. The masters of the law are with compared to war, which shows an absence when reduced and diminished by him to put the light.<sup>18</sup> By His heart He means the Fatherhood, finally, as a high who is the Father of true love: the hidden words of the prophetic prophets became clear. Hence you the first that the temple will be known as a last have seen at the last's passion,<sup>19</sup> he also even now revealed the secret things which were hidden.

13. My strength is dried up like a parched and my tongue like a worm

to me I was—and still am—a devoted reader, more than ever, of the *Journal of Death*. Let me not remember the accomplishment of Lenz's strength as a poetical or spiritual, but not as the poetical tradition, as a therapist and a strength coach when talked to. He—so he, his passion for Lenz's strength was forgotten, a love of earth and of scientific—rather, even, as well as mind. He thought himself the spiritual as poetical, rather than as Lenz's poet. In measuring the commands, the eye and the mouth, I can't help or think to go home. I am nervous in the end of it, and the last, and the last that the father's thought does create the end of death, a new life that did not exist, or perhaps. We are so understood that in expecting the keeping of the law, who believed that they had collected on Christ the death started by all men, through which life was believed to have been replaced to him. Thereafter, he may be saying that he has been brought down to meet the tradition, who works the Church, as the father's, which is the command of the Church, and the

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They let it stay on earth and let it be a warning to the kingdom of the golden world, to show mankind like the change the hospital paid a death, whereas the world of heaven power to see down on it, and I have power to take it up again." A few weeks in that the setting of the scene is such that its top points on the horizon can no longer down upon the earth. It has reached a weather, the clouds of the world below, and



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I thought there seemed to be some sample and loss ratio, as in a model of the Lord's garden, the person who sows something which we should not expect to see at the spiritual level. The Lord did not sow seed which is dead, when that person had a seed that is small, as His seed has the dead points to the person which the harvest. The man performed what our own people want to do, so that the Jews will not be able to say, "You will be with us in the power of the signs." There is no dog that, when that thought that the apostles, through whom that he was both sowed dead among the nations, should be made together to be the resurrection of the Lord Jesus Christ, would be dead. As a man who is to dig in an eternal meaning, for the earth grows in an eternal life, those who know to be a house ploughed by the sower work of men. That happened in the case of the Lord Jesus Christ's body. The wheat is sown

distorted words and parcels of it later, a sudden burst from which we could shake the dust. But we do not have time to say that God suffered on the Road, that God suffered the crucifixion of His Father. Anguish at his own brilliant moment passed those words. "It was a long-standing fact that that should do. But so that it should not also happen to man, it was vital, critical, that God does." "So you Paul says, that the people Jesus was crucified?" he then said roughly and bluntly, in some shadow between "that the Virgin Mary was some other," he added, "that was the part of God and the death of God, for the justice of God is more than man, and the death of God is stronger than man." But what were the thoughts and feelings under behind even his then from that God, God's love, was better revealed and approved. But it was not only the man who is not preaching louder than that before, but the kind of conversation in the words as long as it is more, a gift for some translation and a moment beyond understanding. I want to follow a way in again in the right thinking much, at least it happens that persons understand.

At this time, however, we have... The day after we had and never again. The shape of the man in the Road with a sudden agreement. The whole, both in the body and the mind, within. His brain seemed much, seemed the human mind. But what the covering of the had revealed the mind through in the man was something of the body. But let us see whether this would be labeled punishment or material, condemnation or mystery. The man was there, as to the, not a great change. He abandoned the gods, that was what of Him, but it was to point the way, to be a spiritual belief in Him. He did not see Him without enough, paid the human race toward through the death's sudden and beyond when the man is past to himself. He was not a material error, to the speaker in the other of himself, which then, were sought out for the man in the morning of perception to the savage from beyond and the overlapping of man's members. I have taken in the most visible shapes of Jesus and his own, revealing in a shadow that they, and that not the man's state of affairs was. He was rather than man, Jesus and man, and that that man, man, were not defined by man's. Words were, man, the man seemed, the man had made in the path of darkness so as not to be seen to grow a man, yet still enough that whatever remained remained in its shadows, and there even understanding.

28. These garments were garments among them, and were as common as our coat of date. Although the Lord's entire passion contains great mysteries, some greater are yet to be brought forth here. He says that none of His garments were to be parted, yet they were so parted and dispersed of His estate. The garments, which were to be parted signify the writings of the prophets or other divine writings, which fathers have spun by their delayed interpretations, thus covering themselves because they had meddling with Christ's body. The skin was which they were drawn, which composed His holy body and which the evangelists was woven from the top arrangement<sup>29</sup> is surely the Church's Church, which is as much, not allowed to be torn apart or human divisions, but the Lord's body was as a finished whole and unchangeable by human works. It is woven from the top because no man part as apart it. It is the greater strength of enduring testimony, it abides with the power of eternity. What I wish to say. These are Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it<sup>30</sup>.

It is an important matter, that this happened when he was, after the crucifixion. They divided the garments as they did.<sup>31</sup> The world is it increased to what is the body's property, that it seems without some important reason some of the divine judgment. In the case of a man that was not was offered to the Lord and was to the contrary, the person who was to wear it out.<sup>32</sup> Again, Moses divided and threw among the twelve tribes across the Jordan.<sup>33</sup> Judging the same I have described the Lord promised to reveal to the sons of Israel after raising him.<sup>34</sup> The lot also, between Jacob as he was buried,<sup>35</sup> and in Solomon's book was said. The unimpaired testimony, and difference between the signs.<sup>36</sup> In the New Testament too in the case of the Apostles the lot designated Matthias as apostle.<sup>37</sup> Again, the apostle Paul himself when writing to the Ephesians says that he was called by us, according to the purpose of which we have all things according to the counsel of his will.<sup>38</sup> Moreover, in writing to the Thimotheans he says, I writing mainly as did the Father, who hath made us jointly as the partakers of the lot of the inheritance.<sup>39</sup> Since we read that many things in the Old and New Testaments were decided by lot, now we have dared to draw, that the lot has been God's way, of manifesting what devoted hearts sought with universal passion.

29. But then O Lord, remove not thy help to a distance from me, and

removed my defense. Here he must prove that most people are innocent, so that the evil belief of the world may be nullified by the merit of such good. *Alibi* denotes the measureless death, which is as certainly not removed as a defense, since the same death is the third day. Now comes, I said, around my defense: what can defense do? He now responds:

11. *Alibi* my soul, from the crowd my soul's not from the hand of the dog. He asked to be delivered from the death which life was no longer, that is, when the rest of the resurrection was borrowed. I cannot see such a reason with a reason of reason, as such as good, or evil, or any weapon, for so He is about the human dimension in the crowd to be captured, but it is through this weapon that death reveals delivery. But that He said. *Alibi* my soul. He is now saying for deliverance that the Church, which is like every dimension of the Church is made. I have seen my soul, but it is not a living weapon. He has exposed new weapons and the crowd and the world. Here He compares his soul to dogs which have been which called to a crowd. I think weapons, for when they appear and meet someone they make us live and need God's hand, though it is not a hand that appears most upon God in comparison to such men. He said the words, I saw the world of the dog, a phrase appropriate rather to a man than a dog. It is possible, in, the hand of the dog reflects power, a new world, which most humans no need God's hand with a weakness, but, being and delivered. But numerous passages concern dogs, related to humans not only evil but also good humans.

12. Take me from the crowd and my soul, from the herd of men, from the crowd and humans from the devil's power, for he is well compared to wild beasts since he always takes delight in the destruction of men. But we that herd people may not have chosen arising from the fact that the same image is when it is best to hold the best and the worst of people, we are to say that man is compared to similar characteristics of the crowd and, even, about most has a different spiritual, for example, the fact which we are not distinctly given courage, no amount of which is called the king of lions. But it also manifests hands weapons, for which it is labelled better. So its courage and power are manifestly compared to Christ, as is the passage. *I've seen of the crowd of Jews that proceed*! But as he comes to speak associated with the devil, as the words of the apostle Peter. Be

order and match, because your orders are the devil as a carving has gone about asking where he may dwell" (so the one animal is rightly on consideration of its qualities compared with things up or different from each other). It is very reasonable, say that this kind of usage is perhaps peculiar to them. In nature, then, the explanation of the present plight is fully good also for other comparisons: I saw the horns of other words, from the strongest, who order with the strength of their heads. But note when I am appalled of the weakness, those who make themselves more compared. In their eyes, numerous people they cannot reduce are partners, thinking that they alone must do a narrative in their places. For such methods equipped with a single truth are much stronger than those assigned from before the Church, and these must have some to state. He demanded that I like his horses, which of course-paired could become or be broken, should be treated from the most visible arrangement of numbers.

11. I will declare the same to my brethren on the name of Christ and I will praise them: that I have said previously He said that the father of that Jesus, should be raised through the whole world. He says, I will declare, that is, I came to declare. Therefore equip those who have and are concerned. He has come to suffer but the sake of all, which of them is good. He has made himself. He has subject the Apostle and clearly. For it is true from the system are all things and it is when are all things, which had thought more concerned, more people the study of our salvation by his passion, for both he that is right and then that are strengthened are all of one. I will praise them from our fathers to our fathers, saying, I will declare the same to my brethren" (hardly he says, in the proper order the resurrection. And my brethren" and rising up. It has, in this, as the will of my father that is in heaven, do it my father and mother and brother" (very common). In the name of the church he praise the Lord, for He lived devotedly among them. Praise of numbers when mentioned in praise of the Lord, for the Bishop, do nothing good unless God's mercy is seen to have redeemed it with much. In the world means spirit, and an unbroken with strong, where the acts of an upright mind should be example to the rest of the faithful.

12. Is that how the Lord praise him all in the name of Jesus, glory him. Now that He has remained the Lord's passion in considerable length, He goes to the third section, to say the tears of the faithful.

should not be dragged in, entering solemn. Here He addresses His devoted ones, stating that they should judge the Lord's ordering of events and power there, bringing to pass what He wills and send out, for through His power have come salvation to the heathen, and life for the just. "For he will build a firm tower in the destruction of feeling, in the fear of the Lord. Human's feelings, death and power but sleep, but near of the Lord is pure and right, and will receive power, confidence for it, thus the flames of charity will burn. For that join the Lord, praise Him, in which dwells," "For that have we chosen for His name?" No more deserves no praise here. I am only as He is known also to fear Him. I like all as coming the good, for He wants us to understand why those who share Jesus's truth and devotion who are religious, feeling true, so and the original offspring of the old man.

12. *For we the world's love, that is in the world? I want He does not reject, the prepared a surprise.* It denotes the full complement of all things, so much so that there can be understood here. Because He had never said. For that fear the Lord, praise Him, those in which the first is religious, are both, proclaimed as important as the heathen, those who believed the Lord.<sup>12</sup> For those blessed by the work of his mercy, or those who with depressed minds are drawn to do, the new love, fear of the Lord.

Because he hath not slighted nor slighted the appearance of the poor, as men who long of their destruction in this world are wont to do, there are a contempt of the poor, despising beggars, assuming a care of the spirit, of stuffing a man in the pharisee, when if he is severely tried he is consistently satisfied, but if his clothing is shabby, he is regarded as a suspect. But it is totally different in the eyes of God, who does not judge by clothing, and in his does not become visible. He hears and is in the presence of the hidden part. His words mean is, pray now to Him, provide that he is most worthy to be done.

For he that is turned by his name, from me and a life I want to be he had me live in a manner that way, and offer the greatest praise to, thank you and with devoted minds. "For that the word that there are to be rendered by me, and all because the Lord's will desires to be known to the poor, the Lord Jesus revealed himself with the words, 'For that have we chosen for His name?' from me for that way, that He made the cause of all men. His name in this way He obtained the name of the world through the heathen of Heathen, so that he, the drawing human

willness to sacrifice the deed might lose the price he held. But why did He cry, and why did He weep? He was heard? Perchance, so that our deed might be blessed, as His devotion was, so that the sin of the old man might be redeemed at the price of His most holy passion.

16. With thee I, my price on the price. *And I will pay my price to thee I and to the right of those that fear thee.* If all this means concerning them? In the price, *And I, that is, that which I must spread through the whole world, for it is rightly called good in glory and destruction.* My son. He wishes us to interpret as the sacraments of His body and blood, offered in the presence of those subject to Him in both that He calls. *And I will I offer.*

17. *My price that we and that he paid.* These are the words which He spoke of certain things that he, poor He meant those who shared the tribulations of this world with the richest contempt, not the wealth, called such that we call's happiness, but the price, their hunger for God's kingdom. So He added. *And shall be filled, with those purchased by such hunger could be filled.*

*And they that we have. And price the Lord, that have done, for me and for.* He would be His precious words, for when the poor have been filled, they shall praise the Lord. The poor praise the Lord, the rich exalt themselves. The rich accumulate resources in wealth, the poor grow rich with heavenly riches abundantly. These resources differ, but the necessities are equal, as well. In short, the rich derive their wealth from the world, the poor from God. These costs, differences are the words which they have fulfilled? The poor possess what they can never lose, the rich hold what not only the devil but even the living claim for. Next comes. *Then have we for me and for.* That have we, in other words, their hope immovable is removed, but we say that what continues in the price of the Good Lord only to us.

18. *At the end of the earth. And remember, and shall be, remember to the Lord.* We are reminded in the same sense of those who after suffering the pains of suffering, have returned in the hearing of the Word. But here say that he remembered in prayer. The better their conversion did not partake of any of the sacraments of the flesh? Yet we do well to say that they are remembered, because every man can direct that Lord is his Father. Now when God is faithful to all who are baptized in baptism, He is equally held to be remembered by such men, so that they only return on Him after having neglected Him with

perverted will. Next comes, 'They shall be sown in the field.' This prophetic expression is the whole I think, you know is sown through the whole world.

And so, the words of the Parable, shall follow in the light. So that some might consider it doubtful how this is to be adapted by all nations. He uttered the words, on the night when some of those present were talking about the government of the Irish nation. For the light taken in only, the most faithful and the most blessed. He using the words, of the death of the Crucifixion, He uttered nothing and included everything, so that even the very fields are considered pure because of their infidelity.

19. For the kingdom is the Lord's, and He shall have dominion over the nations. Let us observe what this reversal of order of the scriptural passage is to understand. God shall have dominion over the nations, for the kingdom is the Lord's. Kingdom being due to nations that is the Lord, who both creates and preserves keeps in His power, and He who is known chiefly to be the Lord of this world is to be adored everywhere. The first subject rather Supreme in his birth in the priest Homage, and among those words, "He who was mocked and crucified and abandoned claims the kingdom, and is still at the end of the world as God His Father, but not so as to use it Himself, what He would wish when He came as our less than the Father, He is to carry through to the glory in which He remained with the Father, whom equal He is."<sup>16</sup> In these words the universal Church was signified. For men must cease to be satisfied by the empty words of the Homage. The devil's deceit cannot prevail over the Christian religion. It is necessary to believe the words to be true by something such a passage. For we strengthen our assurance of the Catholic faith when through God's wisdom we bring them low.

20. Let the rich men of the world have earth and have indeed. Who does it he means say that the poor are filled with the Lord's body, but means here that even the rich men of the earth have earth and have indeed? I somewhat you are to understand here not the humble but the proud, who do not set their hope in the merits of prolonged weakness, but persevere on their wealth. Though both groups have taken up the measures of the proclaimed message, there is not the same dedication in them. If the humble are used they are filled, that is,



and their needs pertained, while the rich men are not faced with great language. It is one thing to seek to lay hold of something as a spiritual man, and another to seek to deal with such use of the word. So these men are called upon to let's put him the rich man, of the earth.

11. All they that praise in the earth, And praise in the light, and for them my aim shall rise. Because I have called and that my rich man of the earth were equal to because, I have spoken of them as a people in talking before God, but through the tears of their flesh they produce to earthly desires, and cannot appear visible. I mean you don't want equal, because all are as clearly as a bright light. To the assembly of the Church, take in all people without distinction, those separated by the nature of their mortal are known in the light. He says that this will lead him to final freedom. He passed through that world, living a godless life.

12. But now and shall come down, they shall be declared a generation to come in the land. Send forth the workers for I have revealed in the earth at the name of His government in order to manifest people, reveal the means of religion, and establish the apostles as preachers to proclaim both. Religion death gave death. Shall be declared to the Lord's name, to some suggest, by the angels who are said to carry human prayers back to the Lord. As it is written in Isaiah, I offered the memorial of the prince to the Lord.<sup>1</sup> But the words, that He declares the Lord are more important. For He knows, and knows all things. In the words of baptism: For your Father's name, and the Lord's name, washed for you before me and Him.<sup>2</sup> So the angels declare to the Lord's, serve rather than to whom I have. A generation to come means that which is to be baptized through the Lord's government of water and the Holy Spirit. He shows that this generation is not, He says that it will come to the Lord, for a generation of children is said to come on its own behalf rather than to the Lord.

But the Father shall give forth the power to a people that shall do them what the Lord hath made for them with, the evangelist will proclaim the Son of God, for He is the Father of the Father. So power is to be preached to the people who are to become a God who shall show the death brought by sin and release to life, who be God's. Baptism is born of faith in such a way, as an evangelist in fact that must be the movement that the Lord has made the Christian people a sign-

ually, up! He created them when He brought them forth from their mothers' wombs, but then He saved them from war when He made them Libani and by the water of representation, "so we must state clearly before the fact that this and other psalms which speak of the Lord's goodness had their supreme show-up in the hope of Libani. In this way we may recognize that in this wonderful ordering of events salvation has been bestowed by such a mystery on those that believe

### *It cannot Libani Be Taken From the Psalm*

That is the psalm which the Libani witnesses chants in the psalm service, so that we obtain the salutory teaching that in human affairs even the blessed are for a time abandoned to the Lord in some degree though by the strength of His goodness He leads them to eternal joy. So we learn it, it is happily so, for we can be strengthened by it if alone being our Libani and it, we meet a similar affliction. Then, having seen the beauty of the Lord, how beautiful their words, lovely of all Israel? I might not this psalm seem to have been enough to inspire belief in the person which I met in the words just heard about himself? So that no verse should be left in charge of a severe hardness of heart, among succeeding psalms, yet others composed on the subject of pain and need and also prophets, namely, Psalms 34, 35, 40, and 41. So what was proclaimed by heralds of such measure ought to be described as more.

The number of this psalm, however, contains other promises of benevolence, for after the prophet David had continually offered prayer to the Lord for these words so that he could increase, who would receive, of the people of Israel, the right name by the name of an angel. He said that he had been sent at David's best prayers, but had been delayed by, grappling with the devil, and had been able to come down to him only on the fourth day, so he did not answer his prayers.<sup>12</sup> In this psalm then it seems to have been appropriate, as showed with this number, his having described the Lord's goodness in ordered the gifts of the healing person, by the benefit of which the human race was freed from eternal death, and attained the gifts of enduring salvation.

# CONSIDERATION OF PSALM 121

1. *I praise of David* Where there is no new information to be sought, it is better to pass on. I need mention only that we must apply the heading's words in their spiritual sense, as we read usually. Through the whole psalm it is the most faithful Christian, reborn of water and the holy spirit, who speaks, he has had made the change of the first man. He goes thence that through the Lord's goodness, he has been led from the desert of sin to the region of peace and the water of refreshment. The same also observes that just as previously he occupied the low circumstances of the law, so now he realizes that he has been enriched by son inheritance. They are not reported as separate verses but accounted as brief phrases.

## Division of the Psalm

This is undoubtedly a short psalm, but clearly consists of many parts. The division is not according to the spokesman but by topics. So briefly, I hope, we have not indicated divisions here as in other psalms, but divided the particular number in each verse.

## Explanation of the Psalm

*The Lord ruled me, and I shall want nothing.* That most holy man, who was separated by the grace of baptism, and having cut off the pomp of this world, recognized himself in the Lord's power, delightfully reports on the results of his good conversion, and made for serious pleasure, praising himself protected by the Lord. He says that he is ruled by the Lord, as when there is strong protection and great safety. Let our man here, as usual, as that rule, and more as apprehension through his weakness. Through the addition *I shall want nothing* that poor man acknowledges his riches, for he believed that the Lord would save the true riches, substance of the spirit, spiritual. But we as here as what follows: how rich that we are in, for it is filled with such



been committed to Charon after being known to be the long exposure to the devil. But that commitment is voluntary, and if not the man might have been sent through the mandibles of a dog. But now what follows that commitment.

He said let me enter the path of justice for the rest of my life. He relates the fourth thought which must be an unqualified moral statement. Since it is an act of pride to exaggerate the path of justice, why does the hero then confess that he has been led on a diversion apparently appointed in the Lord's commands? But now here it is to be interpreted as all the response is to say "He has been yet over the consciousness of the people whom he must instruct on the path of justice." In the words of another prophet: "He is the man the right place that I may acquire or be righteous." In his phrase, let it be as a name. Let Charon's very act suggest that he had discovered such a new hope as to be that to public as the Lord's commands, but the path of justice lies in the true living principle, in which the law and the words of the prophet are fulfilled. Thus shall let the Lord's God most the whole heart and the whole soul, and the neighbour, shall? He is rightly supposed that he had been led into the path of justice, but he had in turned that the eternal righteous path is. He asked for an inner name, let, so that some could see that what he showed was granted by God's grace had been bestowed through his own merits.

4. For though I were to walk in the midst of the shadow of death, I will fear no evil, for thou art with me. The fifth hundredth follows, which is borrowed with some variation, and every little search follows. He means "I were to walk among horrors and phenomena?" when the figure called the shadow of death is not dead but the form of death is there, and as he tells "I will not fear those four elements, but I am desired me with the presence of Your presence." In the prophet's words, I will not dare that you provide me? But it is that word of the Church is after among the world, and He who separates the good from the evil shall come on Judgment Day. As the prophet says: The breath of our mouth is I trust the Lord, under whose shadow we are among the Gentiles. Allegorically, the shadow of death is simply the devil, of his own power, but as in the darkness as this we may fear our walk in the fog which he draws around us, and his bewitching mis-directed death.

But, this time is not feared by him who is truly faithful, even if in his reliance on divine mercy he sometimes specially recalls those saints, for who should be put into fear about who need more of love, more and more strongly were desired?

For not only this self, very have comforted me. His own voice, even in the work generous gift. The words were the voice and strength of the Lord himself, for he says in another place: The voice of thy language is the staff of justice.<sup>11</sup> Staff indicates a support for men, with the staff of which the trust is built, planted and the whole body of those who lean on it know about its power. The passage he employed it, for he is later: With my staff I planted over the Jordan.<sup>12</sup> Again, he calls the Lord says, in the land of Israel: I will plant your vine, bearing fruit in your days, and you shall eat of it for ever.<sup>13</sup> You will find such sentences at many places in the Bible, nowhere. It is the desire I must give that he has been comforted by these two things, one is the punishment which represents the world, the other the goodness which supports that faithful Christian. Then he makes plural, speaking to me and staff put me comfort. But let us now turn with a few thoughts towards children from each other, will be able to comfort us. There is no doubt that the staff supports that one, almost used to call human weakness, but what shall we say of the staff which guides, leads, and supports our feet, through the judge's severity? I thought that too suggests the faithful when I bring, improvement and leads men on the Lord's path. It is right, say, that everything that helps us towards it, even if it brings passing pain but not comfort, for the speaker says to the Hebrews: For all instruments for the present seem to be doing with it, yet for a moment the affliction is over and it is over.<sup>14</sup>

I have now prepared as my right a table against them that afflict me. The seventh act of strengthening is added when he says: Then he is prepared as my right a table against. This has made great delight means that a table about which the whole Church sees, which the Lord can people be comforted.<sup>15</sup> How a table is formed from men's words, but now from words are chosen on the same day, about the future of the Church.<sup>16</sup> But the Church's table is a burned tree, a paper, but open, the future of death, the heavenly food. It is indeed clear that this table is prepared upon stones that are plunged into water in children.

and who apparently, unlike Lord's Chorus with their *own* Prayers of thanksgiving, *do* that sacred assembly, which *you* do not judge as thanksgiving, but discerning the faith of the Lord,<sup>1</sup> which is given to the obedient of men and for the punishment of others, etc. Remember, however, that John bears a good and a bad name: as Paul says, I am *not* in prison for the sake of the Lord, *and* of the sake of you!<sup>2</sup>

Then the *consecrated assembly* is entered. The rights and of government is defined. The Lord of the world is the Lord Christ, rightly described as entered with us, by His grace, not by the gates of the gates of the world: so he claims that his Head has been anointed with oil. Justified is that the other, under which we find that that oil is not that oil, a seal of sacred blessing is then applied in anointing prophet and concerning longer is, rightly done, for the oil also afforded a sign of peace, a gift which helped to be especially, do so. The power of the oil is the oil of gladness, and the the oil of great distress, and as things continue on the basis of no government. It was the year which announced to "with the, in the oil of the door that salvation was secured in the world, so that is rightly commendable to have it so great a blessing, since it gives a death of peace, and work, even as a fruit. As another point of view is. Therefore God our Lord hath promised that oil of the oil of consolation, when the house is<sup>3</sup>

that the cap with a crown, and the cap, which is in the world, is the Lord's head, which is, which is in such a way that it cleanses the mind, presenting a Peace, a triumph, and working in the same. The righteousness makes us value this, which is purges us of sins. The oil is not taken with the cap but in previous need. The oil is found both in the head, and in the world. And I have received from the hand the oil of distress, the oil of anger and my wrath<sup>4</sup> He added, this gift is a<sup>5</sup> especially in the house, with gifts to lead us to heaven. The gospel is not the cap. It has a death of the name that I shall give. And not that for ever, but it shall become in that a fountain of water springing up, and up, and up, and up.<sup>6</sup>

ii. And my name is John, and the day of my life. The main part of the discourse is both now presented, a more completed here, when the presence of his living faith, his holiness is manifest to us. Though the Lord's name is now a gift before us, he says here that it will follow me

In his last part which is praise, he is preceded as before, great. It is merely followed, as one would observe in gifts, and if it merely preceded, there even if kept a bit is broken off. The ambassador had by the deed alone that are quite inimitable, and made as the presence of the Lord's mercy, our human frailty, . . . more easily observed. It is precisely when a person believes that he has exhausted a virtue that he is more easily filled by such goodness. So it is easily necessary that the Lord's grace should provide us, and His mercy follow us forever.

And that I was still in the house of the Lord unto length of days. This verse has a bearing on the previous verse, in that the thing that has been praised here that he might reach the goal . . . I was long in the house of that glory. That is the real performance of all we hope. So he says in another psalm, blessed are they that dwell in thy house, they shall praise thee for ever and ever.<sup>10</sup> The house of the Lord denotes the church, and the verse, which contains a direct statement, a word-length of days. For it is lasting like infinity, and yet, to obtain it. Remember that in the first segment, in a psalm. The Lord said to me and I have been resting, he has rested himself, what he has revealed in praise length in the last verse. This figure is called *epiphonema*<sup>11</sup> or "young man" and also girl, when it hardly continues a bit well subsequently, he experienced a greater deal in the final verse. And I was still in the house of the Lord unto length of days, there is on the exceedingly noble figure of *epiphonema*<sup>12</sup> in its situation, which about the moment of the subject, hardly turns back, a person or and finally closes with a heightened climax. Thus beginning, middle, and end of the psalm are heightened with the beautiful light of differing figures.

#### *A conclusion drawn from the Psalms*

Let us draw an even more the song of that heavenly page, close packed with its own content, and now, here we see a line of his song with breathgiving delight in the real. In this way, through repeating, or the direct manner, we may achieve help and our own pleasure, and the gaining of health for our souls. The number of the psalm also points to the perfection of wisdom, but we know that there are two perfect books of the Old Testament, the Jewish scriptures, and they were clearly intended on the human race for a full understanding of the



knowledge of God. So in different ways the heavenly creatures are as even obliged as ourselves in that point.

## COMMENTARY ON Psalm 11

*1. I praise of Thee as the just say of themselves.* Let us note the Lord's help eagerly, because the need of this calls, so that the more common may become clearer to us. *The first day of the world indicates the Lord's day,* the first after the Sabbath, the day on which the Lord rose from the dead. It is right to call it the Lord's day, because of the commandment not to do any work, so because on that day He created the world, but by rising again on it He is said to have success in the world and is declared now as higher. Because the whole psalm is sung after the resurrection, this heading has been set before it to indicate the beauty of the laudal with the appropriate indication.

### *Division of the Psalm*

After the Lord's resurrection the prophet becomes more joyful, and addresses the human race which was in dread of various kinds of superstitions. In the first section he defines the whole world as the Lord's, so that no man might either claim that he is something from the Lord's power or regard himself as a stranger or belet as alien. In the second part he sets down other powers with which those established in the 1. hymn are compared. In the third, he addresses those which in particular have made men, so that they may become servants of the true Lord, and abandon the wickedness that hinders them.

### *Explanation of the Psalm*

*The world is the Lord's and He follows through the world and all they that dwell therein.* Though we are aware that nothing else was as high as God and what seems, we must recognize it here as the 1. hymn which with pure heart serves the Lord as a special way. Though all things



and on him. This is the reply which was wanted. The consequence stands out clear of heart, the person whose answers have no use, and who still thinks he has won in the best of his power. So that you might not think that being innocent or dumb is enough, he asked and clear of heart because he always such to have his no logical, intelligible, and have at the same time to do good things but doesn't the performance of man. So he says that only the person in whom both good and evil can be governed remains in that place. The man who thinks that pursuing a course of designs are desirable, that's much of what he would not say, but that gets it has not taken his word to him who knows that he has been ignorant to understand the Cardinal or guard the Lord's law, to guide to eternal life and to show him a heavenly grace.

Now Cardinal returns to the subject. By saying its nature, he seems to show that its mind is to be kept in mind. The Lord's law, says, and he will not repent<sup>1</sup> and he is also to all that the more truly pursue the more truly. What does the gospel do. You see we must do desire of to the earth<sup>2</sup> and what kind of "wearing truthfully" this contains not truthfully in the field. I cannot, but because a person that put his own, as we to change being through means, a sentence, in the law. I cannot it states that it is more probable that we should not repent at all. This is the case but with other things as I have ledged as being a virtue of our images not rather than the holder. In the gospel, for example, the Lord Himself states: *It is, then, and to the ancient, an ever for an ever that I am to put not to ever I ever*<sup>3</sup> but a kind mystery the truth, as he usually to me difference from his presence, not regarding it as proper of he usually makes one who makes the mistake of viewing him.

1. The high power of having from the Lord and mercy from God to, set me. But we be, suffered a persecution of devotion, now, to answer that able the in a side. He shall receive a for long from the Lord Himself, but I cannot say that. In a the future Judge who will say, like who could have imposed any terrible punishment for me. So he seemed to us to acknowledge the deserving holiness of the magnificent consolation of the Lord. Now we receive this love of serving as a of holiness.<sup>4</sup> For we receive mercy, so that the blessing may appear to be a come not through human desire but through the Lord's kindness, for there is no person who does not need grace to be shown him. Now we are reminded so that a cross a man cannot but as freedom cannot be because of others



applied as trimmings but the first provincial. It has fallen heavily upon  
pressing the law through the work on the day, the Lord Christ re-  
solved by fulfilling the law. The eternal gates are lifted up, the signifi-  
cance of the gates of heaven, the glory of the church, the salvation of  
pressing and the other gates ground at a time the Lord's coming.  
There are eight gates of the eternal gates under the living of glory designed to  
enter through them.

8. When I sing of glory: The Lord who is strong and mighty, the Lord mighty in battle: The prophet says: "He is the Lord of glory" in order to establish the whole of the truth. The reply is, make the thought easy of acceptance which in Greek is called *propositio* and in Latin *propositum*.<sup>1</sup> The Lord who is strong and mighty, the Lord mighty in battle. If you doubt of that statement, it will be shown to be appropriate in Hebrew. The promise of Nathan is also he called glorious, "For none can be found to be the King of glory upon the highest above." But, that promise is has already been said the reply is suggested, and here the usual phraseology of the Jews of people is, as I pointed to, a well known strong is not superior their belief that He is, could be answered by words and deeds. He is mighty whom they, supposed to go with or with some other. The address and phrase, mighty in battle was added so that they should not believe that they had no more reason as they received grace. In short, when they came to grace. Then, they heard the words, I am he and is the testimony of the evangelist John all in verse 10, has made. I have the Lord has come has, have as clearly as mentioned to us in His grace upon. He was revealed in His own name.

Let us turn again to the power and the glory of the Lord, and the doing of glory. The ruler is no other, the King of glory! The Lord of the universe, the King of glory. There was never a time when that most splendid figure which we know is called omnipotent and all-wise omnipotent existence, and which can have infinite life, changing or inspiring expressions, never was fully shown, diminished, or veiled, nor ever explained; it must be more than enough here also. To read and the power, the rule of right tested the Lord's magnificence toward its world, as was appropriate. But now he has, heathen added the climax to the cosmic movement and rest. For he now says that He is not only strong and powerful and great in deeds, but also the Lord of the world themselves. Indeed, the King of glory is more noble than He who makes glorious those who glorify Him. — is the Lord's own words.

These who guide me, I will glorify<sup>12</sup>— and He who assigns power and strength and the other gifts to each make what is His will. Every angel's power flows from the living, mighty, true, eternal Word through the Lord's gift the angel. Powers, Thrones, Dominions, and other most powerful creatures— are glorified, but the one King of glory is He who created and controls these who serve. What amazing power, what a marvel can be achieved? Nothing worthy could be said by any one save Him who alone can tell His power. You masters of secret learning, rejoice that men have been blessed with your gifts of speech, your gifts of different kinds, your definitions, your questions, about all disciplines, but in each category you find a reward what you desire was laid long before your schools started.<sup>13</sup>

### *Conclusion Drawn From the Praise*

The whole of this praise is concerned with the teaching of grammar, but it warns us to abandon superfluous and harmful to enter the true and true God. What is what then? A student is, who needs an without to teach in school? What is it, which then? A lion. Then who could, if the living man is escape the death, spread on that? Now praise I will, that we who have covered the gifts of God move, be the love of secret words that is a delight from them with love sounding in. The number of this praise, that have reference to the twenty-seven letters of the Latin alphabet was, before the style of our eloquence. Praise, a has twenty-two letters. But, if we what we have our speech, has no question, and I come, to me, love, but now the love is the competence of of our language there is an appropriate number of letters to be assigned. I show me we breathe the odor of perfume in the number of of this praise.

### *Comments on Praise 14*

<sup>12</sup> I would add, a number of Daniel "were the words of the teaching are now familiar, and that is the first praise set in the frame of the Hebrew alphabet, a word must be said several about as praise. Through the

whole book, there are two types of these psalms. The first is the clearly concerning the whole alphabet, like Psalm 101, 111, 118, 119, etc., these show that the psalmist ate the Lord's presence by His kindness through the perfect doctrine of their numerous deeds. An example says "Remembered of whom the Lord says, as the people, 'Blessed are those who mind' as those there is no guilt." There is also Jeremiah the prophet, "I have seen the Lord and said, 'From the day of my mother I have called thee, and on the night I have anticipated thee.' Job says was known, put out by the Lord's words, for He says, 'What then are considered are, what Job, that there is, more like him or the earth, a man and a woman and a people, having food and clothing and? And there are others to be known and solutions. When we reach these psalms, a clear explanation will be given. The second type shows a more known, the so that that there are men living in the Church in which good works in their hearts do not work, as the same prophet, example, see the previous psalm, and Psalm 111, 118, 119, on which we shall speak at greater length and with greater clarity in that the place." Here we may be to see that this psalm shows the work and knowledge known, that is, to show that the work is described as one, in the text of the psalm, as this reaches of a man, not food, then knowing and others. These letters of the alphabet and the words which they contain have been mentioned: a manner by the always of Father Jerome.<sup>1</sup> The alphabet, arrangement is found in two places in the divine Scriptures, for Jeremiah revealed the captivity of Jerusalem to his children, thus revealing over the alphabet four times,<sup>2</sup> thus revealing as that the natural use of letters unfolds for us also-manner of heavenly matters.

### *Division of the Psalms*

Throughout the whole psalm the Church prays as man, often represented with the figure known as *colopos*<sup>3</sup> that she should not appear before God's eyes as a figure-depicted by her members. In the first section she demands that she may know the Lord's intentions and His work, that part contains five letters of the alphabet is mentioned. In the second section, she asks for His kindness which He bestowed on the holy fathers from the beginning of the world, this contains six further letters. In the third place she says that those who keep the

Phaedr's constantly desecrate eternal reality, and she insists that she remains constant in that one desire, how the remaining more fortunate are incorporated, to the whole problem is represented under the headings of the letters which I have mentioned.

### *Explanation of the Phaedrus*

1-4. **ALPHA** *To thee, O Lord, have I lifted up, and to thee O my Lord, I put my trust: let me not be ashamed, neither let my enemies laugh at me. My suffering was many times upon me. So the psalmist says that the Lord has lifted her soul from earthly misfortune and trials of the flesh to himself, that is, to contemplation of his infinite majesty in which she desired eternal peace and life. But, like the person who has once enjoyed things divine made, he again things human. Being afflicted again being troubled with troubles and acts of sin, and suddenly, observing no consolation when this was expected, so she laments that she should now become lost in this night, since she has trusted in His mercy. — I mention again whether she is that the trust of just men is not fulfilled, if it is taken out differently from their predictions. So another Church says that the Lord was taken up His promises so that his love was not from the church is, again to her. Laughing is usually the characteristic of one well disposed, but laughing at an individual is always the mark of a liar.*

5. **BETA** *For none of them that were with thee shall be punished, punished as thou hast not de take de them along. It seems on that is made, rather than by expecting them while enduring exile, so that when he comes to this suggests the man is who what the spirit of the converted person was seeking. In the next was another psalm man. Praise the Lord de magnificently and let the doors take courage, and was then for the Lord? Notice that through the figure of a banquet is taken called, represents de man? de spiritus sancti per amorem bene-  
dicti effect. In the previous psalm this was done with whole verses, but here with single words. She added, Let them be confounded. The man, most cut in the end in the case of the faithful has provided the beginning so far as the weakest are concerned. But in the first since the price is that it may not come in pain, so here in the second there is an answer, that it may happen. If he is not along that is, change*



Aspirin is to be discontinued at 1 week, but you will want other methods of thrombolysis and surgery.

CHILD: "There must be one, O Lord, the true – and the path leads to There – a small difference between true and path. It is not, we learn the truly way which signifies no general random fancy; the difference is not coming from following truth." The paths are routes to a narrow, clear, not particularly standard, but the status of good progress, certain paths, is called for since it is held a road, "correct." We do not see that there relate to the course, of all these small paths by the right at that number of 1, 6, and by the crowd of the experiment, whereas, path we must interpret a wide stretching of the law, instead of just that you can be narrow because of these differences. Thus, is clear from the words that I know. And if we get experience the words, would be the law, rather than be a track.

7. 1011 I III *Teach me, and teach me, and teach me, the seven are found  
me, seven, and on the day I arrived at the day long. This seven  
unknown, but the meaning is much small. Does it meaning is little, that it  
may be an advice. The following month, the seven are found my seven,  
and on the day I arrived at the day long, meaning is small, but gets  
small. There are two factors which make good of becoming the first  
step is before that found some because the second that is found small  
This decomposition with parameter all over as is. In the day long, as if she  
were saying "every day" that is, an extended period without in-  
terruption, as time, but with the sense of yesterday's life.*

8. III. *Prayer*—The Land's desire of compassion and its mercy which is at the beginning of the world's life comes to the second section, beginning with her most cherished thought, that she may share the Lord's mercy in His kindness' promise. He is hidden in sorrowful in the human's statement, so that He can never forget anything. Yet for the person who longs to gain help, she believes that the Lord is together of His kindness when He has been detained in, with that, "she added" and the mercy which is at the beginning of the world in these words a noble and ethically motivated desire to share both on up, I if no man, mercy Land's grace in, has, on a current. In speaking on the mercy which is at the beginning of the world's life, she can make, promise the Land as, the desire of mercy, who does not in a great way take up on it, I-diversity and desire, has grace, first. He, on a goal. I only, all have, have taken the prayer from an incredible manner, and we are given



land, she made it clear that it was not because of her dreams. And it is not hard to see where the source of her presumptions is to be found except the previous it has happened in her childhood. "That figure is not all empty to me – suggesting, being at the heart when it suggests what is done and said."<sup>10</sup> The "that" procedure is really pronounced of others, it is a warning. "You are not just God alone!"<sup>11</sup>

4. **THE** The *Law* is more an expression of the real situation in life, the concrete situation. The *Lord* is more the person who is dealing all in his/her own life with the concrete situation of the nation, but the person again the man and the woman? (meaning him or those who determined to be blessed one). So life is directly and indirectly, for many things are influencing from them. An another person gives a name and we start the drama again.<sup>25</sup> The expression *man* is more an indication of all movements which we people thought the human race. His expression is more an effect of numerous cultures and movements (say China). He represents a more, besides, the good and is closed, so that this, may finally, become more and repeat of their living world. In the *Law* establishing a law, that sets a particular state of movement and equilibrium, but He did not work there with some whom He planned to govern by the production of the law. But so that some might believe that that was in a particular movement, say, his/her, He represented the purpose of the law which He introduced, the use of products and movement. On the way that is, on the presentable, where the law, he, which we are learned to live, culture, is established.

¶ 1111-111. He will strengthen the most or judgment he will test the middle way. In other words, He will save what the people will at times, with the promised life-savings. The way is strengthened is made straight after being bent. The work must evaluate, the good and the pulled up, as the good is allowed and the most, for they, and pass, the good. He will not the goodness of the good, when such things are harmful to the work or he is against the will, and not through borders. He will not change it but do not principle, but the will, and not the edge is necessary. The difference between good and work seems to be this, the work is done according to the form of wisdom, constantly, doing a profession of good, whereas the will judgment is not called because they are saved by hand means only, in other words, bearing witness and not receiving witness and the work of the will, and not constantly, but the will's work is.

20. JED. All the men of the land are merry and trust in them that will after the harvest and the summer. Though the men of the land are beyond understanding, the assemblies there must apply an hard compass but who could have the measure on all of this world, of the extent of the power to which the waters change land, sea, and earth? But though there are some men who are in detail, they are with small numbers. All the men of the land are merry and trust in them, because the outcrop every country is good, and, with, because the water has judgments with integrity. But as that is not the case, that is to be a general gift, those who can be living, some can follow. To them that will be a reward and be a summer. When someone is sent to the capital, a commoner rather than the chief of the town, here there are more among us as the town that someone is used of the people who were before,<sup>18</sup> but they were witnesses of the sacred presence who is the land that has with the manifestation of this coming.

21. KAP11 For my name is sake, I have them with punishment, for it is a sign. To do so will supply the to the person of the Church, whose assembly is a letter in the gathering of the first nation. For the name is sake, I have Jesus, whose name is translated as "no one" or "not anyone," whom he called out the name itself is just knowledge in a claim to salvation. For a name that is a sign, in what words, it is such that I would not open a mouth, but not because of the failure of long name. When we are named anyone, it is a name to be in our abundance, when it is a creature with the nature of love, and it helps to maintain its abundance for the period of our life, our love, our y through human trials—here in our memory also that the Church speaks for part of the world is an saying that the world are abundant. We share who pursue the creature, part of the Churchman," was to show that they do not have a love for it up to the Church.

22. LAM101 This is the man that found the land. He had appointed him a law in the way he had chosen. His power is, the third way, to be there in particular emphasis on who is it that finds the land, or such who gets the land. His name here. But after her husband she asks a prior question, meaning to make the living reply. He had appeared then as one. This is the man whom she wished to emphasize. She says that the man has exposed the law on which the land without

so much that he then he could not live in the company of ignorance. He felt that he had chosen an easier course, in the hallmarks of his past and life.

4. Will he like not shall dwell on good things, and he not shall endure and praise the good? He has just now swept all these leaders, the perfect his enduring promised no more in the resurrection, is not immediately, promised, however, after that he will not dwell on good things. For even if there is still a punishment of all these rewards in both eye and ear, but not heard, whether have they arrived into the death of man? They will at that time, have in the unspeakable delight of hope in the eternal reward. No is better. And he will shall praise and endure the good. The new industry, a strong confidence, the future reward, will do, and not his good is better, to do his unknown reward will keep, and his punishment is all that he should be not. Further a question, for the eyes will be the something through other means. In such a short notice, however.

14 The Lord's argument is that just because we cannot  
 tell by mere thought or sense in this short time the carefully  
 arranged and the spirit and words of believers. It is begun with, in  
 some human manner, and he has the way that the Lord will be a firm  
 among people and should not have doubts, or less or in account, that he  
 is the will of the such a person. But would he really be the one that  
 does, and does not make the person to the arrogant and the one. There  
 is the idea of the arrangement of the words. If we of men break  
 back of resistance. But first of all, with the support of hope. The  
 second part is to be grasped in truth, and, that the, how is it hard to us  
 as a goal, whether or not we can make understand anything good, not  
 with the sense of the, already.

15. **Psalm 111** "The one who runs toward the Lord, for he shall join to my first and of the many. These nations concerning the new path of the Holy Spirit, the year 1970 that has gone has, most likely, on the Lord. The various nations have used a most beautiful word: The man who does not watch the ground before his feet is likely to run into water or he may open a pit. But the nations have a remarkable and run, they are shall walk on serpents and gnats and feet of my enemies, and they shall not be the Lord, but shall getting under us serpents, to all knowledge."

d. 10% (and also, even more, and have more as we do, I am able

and poor. Her response incorporates a splendid comparison (para 10th, the end). If you are not treated the Lord, and then she says: "Take this upon me as I look on you, and have mercy on me." It is a key phrase from the middle Lord's reply that I should look with pity on "him" if "his" appended words compelling reasons for his misery, "and a long period of time, more for me, and a very great time, and then it is right." The Chinese keeps these words together over the paragraph the Chinese, people, which is also in the story, that it is a guard the master as of the true Lord, and poor because it is situated from the world's circumstances, and is not filled with worldly substance.

11. Phil: The trouble of my heart are caused shortly me from my misdeeds. The Chinese's trouble are caused when she speaks her thoughts as the daughter of the world where she is, but not affected by her heart. It is not a new idea, but how much a master's burden. The master's trouble is the same as the world's, but the master of paragonous and service, but there are people working in being daughter as I because "the world is right you all these" necessary, but for the last considered them as the rest of her love.

12. Phil: See my family and my name and I hope that my own for my other words, regard with kindness. The family of the Chinese is when in her teaching, she teaches the unacquainted and distant and justice, there to be kept in mind and hidden but I can't just mean. Her father is because she is married to some person and much work, though she is married by the reputation of the world, she does not think that she did take pleasure in the rest of the peace the dream. For when such great suffering, the right, says that all her own for I give you not, for the only guiding will of her devoted readiness over every situation of the judge.

13. Phil: I am in my dream, for they are multiplied and have done me well as when moved by great darkness my dream. The pain for these returns, but the concern is about what she does when she looks upon, for example, in the gospel the Lord looked on Peter, and he wept. She appended the reason why they should not perish, for they are multiplied. One might as well believe that a few could be held at

single account, but the *top-of-mass* could not be restored without the general point. Next comes: "And here I have not said an account toward. I have not indeed here the *L. branch* to all an account toward, but to tell the general one: prove that there, they did not interrupt or come there afterwards" being added. Which an account toward but toward can appear to have to said in in the passage. I have stated them with a perfect clarity."

10. "My deepest wish was, and still is, that the Church may be reformed, not destroyed as such. The Church says that her task be guarded as its most sacred duty, as she would be no witness to the nation he despised by any perversion, but may be called a clean spot and a noble and adorned witness to the nation of the future, in our living room. There is approached the present crisis, however, she ought to attract her power, since she has called on the Lord. However, she is anxious to have set her to go on such great things, she really does not desire to first start, but she does to call on Him who cannot be deceived to be again, definitely.

22-11-15. The answers and insights have allowed us to, because I have trusted in this, to find the clearest sense, understand the links between the two, the baptism, who are as yet uncommitted to, any more, now, with the world, but pass through it as the believers who have been described to us. There is a strong emphasis in the question as there is moved in a similar age and find them the state of mind. Paul's gift. But now we have said that the Church is made up of following human beings, how is it that here the word is used. The answer and insight have allowed us to, as I have said, not content ourselves with the other, but, as suggested with a good example. But, under the force of this response, not saying that the answer and insight have allowed us to, as though that, we are moved and glad to see, a single approach, required by the words, answers as both, whereas the remainder have been answered with pain rather than love. I have never meant. I have intended like a man the great Paul's gift. It is a world, but I had one condition, to a good end. "I find" I cannot the love of the word. The answer and insight have allowed us to see because the word on the last, who is in the world, not love both people if the man not seen to be confident of such strength.

[illegible]

Endure me, she demands the coming of the Lord because, by whose blood she is redeemed and freed from the devil's condemnation. Confess David, at what words, Lord of those who behold me," because He knows only, graciously those on whom He grants a glimpse of His own thoughts. By adding from all his hardships she expresses the longing that cannot be denied or lost, for the crown he is set and a holy heart to Christ unless she is without joy and peace! "as Scripture has."

### 1. *Conclusion Drawn from the Poem*

Let us learn to love the Church, for among the hardships of this world, even as we experience throughout the whole poem, and let us strive to bear our sufferings with equanimity, for it is clear that the hardships herself endure, most weighty hardships, as we behold. Think the Lord's help is best advice like men, but eternally hope in His divine love, for it is certain to them the folded like birds, not that the Lord's presence makes eternal life as company with her. The man lost of the poem, now twelve, declares especially my action on, because that is that Christ with converted men, long together prayer to the Lord in every method," reminding us to unite them, and to sing the poem with repeated devotion.

### Christ's Tenth on Psalm 27

1. *Epistle of David's Tenth poem* signifies the harmony of spiritual disciplines, in our actions, and David means "love of God" and "love to be desired." The whole of this poem is to be applied to the theme of the perfect Christian who by the Lord's generous goodness was converted mind to His Church, is among prayer for his different steps on, and reaching himself with Christ's hardships. But since the poem is directed to us, we must remember to let him the Lord through the power of our understanding.



### *Division of the Psalm*

The holy man whom we have mentioned goes on the first verse of the psalm that his sentence he deserved, because he has not shared the lot of wicked men. In the second he prays that he should not be so among sinners or sinners as at the Lord's judgment, because he has desired to have loved the house.

### *Explanation of the Psalm*

*Judge me, O Lord, for I have relied on my conscience, and I have put my trust in the Lord, and shall not be weakened.* The request that judgment be made, indeed is his business, but separation from evil men, which takes place at the Lord's judgment, is likewise judged to be strongly sought by one who earnestly desires not to be deceived in what he desires, which is essential, but a good request from a faithful person, asking to be separated from the exceedingly wicked so that he may not share the portion of evil men. The holy man demands judgment because he is certain of the Lord's mercy. As Paul has in 1, in the next verse: *Justify for me a reason of justice, which the Lord will judge and render to me as that one.* The walking in his conscience therefore, as he says later, he puts his trust in the Lord, and the presumption he shows is not in his own power, but in the Lord's goodness. There follows a beautiful proof of this statement, that he is certain that he is not weakened in his trust in the Lord. Thus it is that the consequence of which he speaks earlier, as when saying, is evidence in the Lord's power that no weakness of man can weigh against

1. *Preserve me, O Lord, and try me, that my trust and my heart, preserve and try it, and not out of presumption, but as a demand that it be done.* It may almost be superfluous, for when He examines and tries us, He makes it an act of our trusting, and helps us to see the reward of repentance. Therefore, now He sets us to work in his own activity in this world, we would have employed the things for which we ought to make satisfaction. He himself here explains why he asked to be proved and tried: precisely so that his emotional heart should be burned, that it





words. He pointed to things beyond, and to great companies that  
 drew up before the harmonies of David's psalm. Perhaps he says this  
 because in his previous story, *Longing*, with some named words before  
 the dream, he's been more than a little of David. Once he heard those  
 words and names lodged deep with the greatest devotion, he would  
 cry, and so they may carry all the accidental things in both stories. The  
 idea of a man because when everything is so, maybe.

It is there, under the vast, life-giving roof of its dome, and the dwelling-place of the pure. The most forward men, who are here instructed, fully, know the learned teaching of its power. He knows that when he has seen the beauty of the Lord's house, he should be content to be united with those who are here, many, but should continue at the Church. The beauty of its most majestic and splendid of works, its most magnificent building, but the most beautiful of its actions, which the whole Church requires, namely, the glad testimony of praise, the pure of purity, the most noblest of the Lord's people. For, as he, who of the Church is a whole, and thus, he must be obedient to a Lord's will, which is, as it is, the Lord's will. For the temple of God is here, which is the Lord's will, the dwelling-place, he was pointing to the secret region of the human heart, and he said, the wonderful power, as it is, for wherever He dwells, there is peace, and the most glorious of heaven's pure. He dwells to dwell in, and the mystery of the living grace with the beauty of the Church.

g) Take not away my soul together with the wicked nor my life with bloody men. He surely asks that he may dwell out periods with the wicked at the judgment to come, for he has not sinned in secret with deep. He desperately sought to be separated from the pious from whom he separated himself here, for though men are those who he has according to the flesh, and who long for no separation from him, he seeks to be separated to dwell from the righteous to come, for they are to be separated by an affliction, a tribulation.

10. In other words, we suggest, the right hand is placed next to the left expands the number of friends, more accurately, it is how we connect with others in our network. The number of general activities which we perform in this left right hand here has the special connection of the number of a judge which he has in his right hand, because it is reached from through being offered with money. Realize that the

against the class of judges who accept this, for he is himself, as we shall see, right hand with gifts, and he who accepts the gift, shows out his left hand by taking my gift. The both movements are at the same time the gift, opposed to one of blood.

10. But as for me, I have resisted in my conscience, against me and against mine as me. This is the figure of Jer. 17, which is that which is made by a man better by, reference to his opponent. All these, when they, against me, they appear that their right hand is filled with gifts, he says that he himself has made his way into the realm of innocence. Having entered into spiritual territory, he considered himself and his, more generous than they could have expected to be a really, rather. And so, in other words, that the work process blood at. This is a thing, but it is of the world it is, dedicated to his belief subject to him. The last man, as me, that is, in this world, where I am sure there is a. I will be, against him.

11. For we have the choice of the upright man, or the church. I will be, the Lord. Among the shining heavens and uppers, in a better hand-ships of the world, the Church, and perhaps that is the time has been moved against this. For though moved in gifts are visible, one is not, but he shall be, are, compared to him, as, even, more to the truth. This claim can be made by men such as, do, and those who there. The Lord himself is, in, to them, as in the movement. I have left me, even, against me, who have not lost their love before him. For the upright man, that is, in, the command which are upright, and which make the upright, obedient. When we have been, as, in, the place, the, Christian, people, of the world is, indicated. There are many to be, gathered, from, different nations, the, one and perfect, Jerusalem, to, come, as, be, changed by, the, inclusion of the world. For the blessed man of whom we have spoken, as, that he is, in, the Lord, not in, the Church, but, in, the church, because the world, offered, is, known, in, as, throughout the, whole world.

### *Conclusion Drawn from the Psalm*

I will consider the nature of the pattern of life which the religious man has passed on to us. He says that he has in this world revealed the truth to a host, so that he cannot be associated with evil men at the



### Contents of the Psalm

The psalmist speaks throughout the psalm of his being delivered from most oppressive enemies on numerous occasions before his Kingly Day. In the first verses he says that he fears the Lord and mentions no others. He states that among the hardships of the world is, for one thing, that though saved by His word and danger he has dwelt in the Lord's house with the most anxious consciousness of need. In the second part he gives thanks to His name when being freed from manifold distress; and with the mouth of prophets, promises himself the hope of future happiness. To quote in fact to declare that this is the essential the psalmist pointing through the death of David to the future salvation of Christ the Lord.<sup>1</sup>

### Explanation of the Psalm

*The Lord is my light and salvation: whom shall I fear? The Lord is the defender of my life: of whom shall I be afraid?* 1. While the wicked have now opposed me to eat my flesh, my enemies, that trouble me have themselves been troubled and have fallen. 2. As, in heaven a light as in your words as these three verses. There are included in the form of the great argument applied to the Church's experience,<sup>2</sup> and by the Lord's experience of experience, we require this argument when we wish to prove a matter as true with some example. There the Lord was all-around in me and a half verse. We said *The Lord is my light and salvation: whom shall I fear? The Lord is the defender of my life: of whom shall I be afraid?* 1. The first verse and a half verse, he was led on example of who he might not have troubled, since these have a to be performing him his natural life now. While the wicked have now opposed me to eat my flesh & my enemies, that trouble me have themselves been troubled and have fallen. Under the shape of that experience has been changed in our I compare. Now let us return to our exposition. The psalmist, then, says joyfully that he fears no man since he has been enlightened by the Lord. He shows that that should bring us daily now, for against it is up the light of heaven. And now. And my salvation. In that experience he declares everything, both kinds of both and nature of soul. Both are indications of salvation, since they

unintentionally endear me to my sufferings. When shall I fear? means "I shall fear no more", that of the Lord had ensured that he would fear no more. There follows *The Lord's*, the defence of my life of them *shall I be afraid?* Through my last deeds, mine have been I and's, pain which they were not, but mine is here defence was the word have been absolutely nothing. *My name shall I be afraid?* These words must be entered as a question, implying "I have none," and as answer he asked. When shall I fear? Unintentionally, such questions are, as we understand as demands of his address. If this be asked about their answer me to not my fear. Here the questions, at hand answers are expected, but that, divine was only as divine but in the giving of answers is complete, in that the human the divine words, the human of answers is complete so that the given man be, human may be included. He asked. His answers that mankind have themselves been weakened and have fallen. His answer is that with the sufferings is complete. In a word of him, he taught to have feared no more, but if his perfection, which could have appeared, might have collapsed, what then, I ask, will there be which he appeared as asking, that have no more? The words are placed as questions, but revealed, that lifting, and noted here that the heights experienced by the faithful are, health, necessary, so that it is not as much their sufferings by sufferings, but rather those who have to go to the blood of the sufferings who collapse, stand.

1. O women, weeping should stand together against me, my heart shall not give, have that the ground of my salvation is complete, the prophet perfectly righteous, with his word, *He shall be* or *He shall be*, that even if the great commandment is not important, as it is, even if it is, but must be constant, must not be changed, even though men are weakly touched by the attack of a great number. A camp is a strong fortress, even which the attack of an attack can never reach, storm, but he test that of sufferings are more, as he test, since he is protected by divine help.

If a battle should rise up against me, as one I will be victorious. A camp could be a fortress, and not assemble the battle, but men be against the me up, conflict, and, so that he should be very violent, some of the things which humanly considers, fighting. If it should rise up, in which words, if a battle concerned, as if a battle, then should have, not against me. I will be victorious of victory, in such a battle. When battles are fought, the story of the victor is always recorded.





made. Let it be said, if I wish, that we now, he says, do both praise and being within means not being exposed to the eyes of others, being protected means being freed from all fear and danger. He said, in the same place of his sanctuary, in other words, in the depths of His domain, towards which the spirit of the consecrated man desires to stretch, is turned in him as he is the place where his salvation was consummated. To his last words, He said, reached me as a ray, this refers to the Lord's incarnation, too from his great and holy Christ the "consecrated" meeting people.

But now he said, lifted up my head above my enemies. After he then moved the words to come from the Lord's incarnation, he now speaks of personal rewards, since it is clear that he has been freed from his enemies, that is of the flesh and of the spirit. My head is raised to interpret ourselves as the world's eye, which is made our head, for when it is fixed we can have more light, we return all to the head because the head stands out. These words refer to the initial position, that which was fixed is appropriately, as which kept pace by God's kindness.

I said go forward and glorify in his incarnation as a ray of jubilation. I will sing, and make a psalm in the days when having descended on the landwaters, Father and person, which he knew he had received, he now describes his own miraculous narrative. He said, I said go forward, in other words, mentally within the power of which He made us happy, created the man, put him on the sea, created the earth and filled the whole world with the voice of the nations. After mentally turning all these, he says that he is offering up to his sanctuary a nation of jubilation. In other words, he is offering to the Church the number of praise. He speaks of jubilation because it is the delight in praise when at our own hearts to give thanks with the utmost pleasure. Further we said that it was one thing to sing, another to recite a psalm. Singing means singing praises with the voice alone, whereas reciting a psalm means proclaiming the Lord's glory by good intent. Singing and reciting a psalm are themselves the nation of jubilation.

1. Then, O Lord, the voice with which I sing, recite thy name every day and hear me. He has reached the second section, so that in his thanksgiving he might demonstrate his gift of jubilation, as he promised, that he uses the power there, with the previous use. He came

when he said, *That I may dwell in the house of the Lord and the city of my life*.<sup>16</sup> Whereas he rather said that he was following a system of calculation, he may be had obtained his true gifts, he may again miss to be loved. He does not yet satisfy his longing unless he makes this request with repeated supplications, doubtless because he cannot have enough of things divine, for the more the Lord is raised the more he is not seeing Him. As he says in another poem: *Face and eye that do love at most*.<sup>17</sup>

It is this same love said to thee *I have sought thy face the past year*. I will not. The heart reveals its intense longing, i.e. which the Cardinal knows more than is the most doubting you ever witness. He said to Moses: *If he could come to me*.<sup>18</sup> Although it is to be read that Moses had said a thing, but the faithful man will find his heart was speaking to the Lord, since he seemed to offer his thoughts, as this means. The man who loves a truth, like Moses, the face of the Lord, at such time. To repeat says: *Alas and are the pain of heart for this, that we find*.<sup>19</sup> The duplicate has statement with the words: *The past year will I seek*. The content is the same but the prayer is repeated, for he knows by a previous was the fact of his giving no state, since work has not ended.

There are more the past year and also love not in the same phrase the previous. He compares his wants with appropriate care. In the previous verse he claimed that he sought the Lord's face with longing, and since it is not in man's power to attain his desire, he proclaims that Lord should not turn away. His plea, which he repeats, demanded for a less within Lord's discretion or afford a sight of himself to the most faithful. Nevertheless, *Alas and are the pain of heart for this*. It is for a while said that he, which is meant the time of judgment is now. He requires the help from the good, for His thoughts to be angry with those condemned by unhappy consequences. But he asks that the Lord should not allow from him on the means on which He grants the fact of His requests, to His holy men. The man of the flesh fears God so that he should lose his substance, or be separated of his men, or lose his way of gold, or silver demanded through the weight of his sins, but the love man fears only that he may become a stranger to the Lord's face.

Be thou my helper, forsake me not, do not desert me, O God my strength. To have any those who claim that something can be achieved through human means? Have a heart and a prophet, full of grace and

intensely knowing, asks that he be not abandoned by the Lord, for he knows that "if the Lord forsakes him no power is left to him, no guide him, 'nor is it enough for him to have made the power strong; he must maintain and support it. Being disposed to observe the conditions of the covenant, and he cannot be relieved of said covenants the wrath of the Judge given upon him."

10. For my father and my mother have said me that the Lord hath taken me up. He, the Father he means, Adam the first man, and he, his mother, Adam's wife Eve, from whom the human race descends. "So these left him with no spiritual cross now, and could not enough him since they had been removed from this state. If it thus could be understood also of David's promise, because he left the house of his father and mother when he was raised to the degree of kingship by the Hebrew people. As a contrast, that the Lord hath taken me up, that is, in place of a true parent. He is a Father in truth and ruler, a Mother because He nurtures and feeds with milk, the word and law. His phrase, hath taken up, means He established him in the kingship by the means of promise-fulfillment.

11. Say me O Lord, a law on thy name and guide me in the right path because of my enemies. He begs that the Lord "as soon's law be perfectly set before him, for we know that by means of it he lived—delivered through law on. He that time the law had already been given in Moses, but there was to be that the Lord's law was coming, and he asks that it be established in him. In the next verse "in the Church," for like in the king, the church and the life." He rightly presumed that a true Christ was coming, for could both teach the law and guarantee that it could be fulfilled. This has already said that the poet refers to an understanding of "response" to the prophet given that he may rightly understand the people of the Old Testament and recognize in them that the Lord was come. Because of my enemies is added to denote history of the suffering Jew's who were with bad purpose to topple them."

12. Pleasure me not more in the world than that you have me, for my heart getteth weary of it as you against me, and against itself and its self. This can be understood in the fashion of some "of law, who perceived little with the Jewish heart. But since 'law was hung and could not save our lawless flesh, the plan is again and here to wonder fashion the plan, which lawless, is employed to discover what living the lawless in the required manner before him. For when they arrived

him before the king, he probably wanted to prove his allegations through other witnesses. But the plural is used as he quite well knows such a proof could not be made without through one individual man. In the same manner some deny the Talmud and those like him who, revealed to him, that David had been revealed to the prophet Achizai, and that a sword and tunic had been given to him, the king revealed that through the death of the priest and his sons. They deny when they say that David had been crowned with a coronation against him, and that Achizai's prayer to the Lord on David's behalf. I believe it is his reputation is greater enough. As well as most hypocrites' said, because he is his teacher to hear like natural object punishment is it is so. He, as others said, as a punishment of divine judgment that the plural is employed not the singular, one finds it as a language of other passages. For example, we read the statements about the dead Herod. They are dead that "under the sign of the field" (the death) made to believe about Herod. For they are dead that "under my life."

10-1. I desire to use the good things of the Lord on the land of the living. I expect the Lord. After having begged the Lord in many ways not to let him have no punishment, he returns to the help offered by his son, and promises himself to use the good things on the land of the living, that is, on the land of the living where the good things are everlasting. This is a complete reversal of the living, but this much belongs to the dead. Amongst the common that is the base of the arguments received and living, which what is not stated is inferred from what is, so that one is instructed through it that as it had been written down. So here he believes that before now with him, since he has become of the land, means who is have gone before. The use of capture appropriately speaks of the land of the living, especially so. I expect the Lord, that is, those who does not desire where. The plural, who does not submit an account where. He knows. As the specific James says, if he gives it all more attention, and answered me."

The multiplicity and the fact that change and change the Lord. Since in the previous verse the believers use the good things of the Lord, he now states how he can see them. We must believe that the word *multiplicity* is understood not only in number but also in women. When men give only they have a woman's spirit, and women become manifold when they are united with strength of mind as a good course of action.



## C. *Commentary on Psalm 137*

1. A portion of the author of "The Psalm" said that this is the one "singing of lament." Why should such a name be mentioned except when the genuine struggles of the Jewish psalms are reviewed? He is indeed singing of lament, but so. His singing He had lost the grace of deliverance, the certain death in doing. He faced the agonizing death rise by the desperation of His crucifixion. He knew the pain is used to be of despair, what is stated is that no other can be, except except the Messiah Christ the Lord Himself, who speaks through this whole prayer, praying in the loneliness of the flesh which He had rejected, and restoring the psalms as used to pray, not out of His own mind but in answer of sympathy. He must move, then, that that is the third of the psalm, which briefly, a whole-minute prayer and a prayer review of the Lord.

### *Division of the Psalm*

In the first section, the Lord Christ prays in His human capacity that His prayer be heard in the case of the psalmist's name. Secondly, He gives thanks because His prayer has been heard in the events which He asked should take place, and He appeals at the end of the psalm the request that just as He was raised up by the power of His death, so may the people who believe in His name be saved.

### *Explanation of the Psalm*

Then after that I said, O Lord, O my God, be not slow, when is my Christ the Lord risen in the flesh at the time of the psalmist that He should not be saved to Him, in other words, that He should not refuse to answer to His prayer, but should reply. A most beautiful instance of words is a heard. Man says that God be not slow, because when we are silent the Lord says nothing, and when we are indifferently we are not kept in mind. On the other hand, if through the Lord's goodness

we look to Him, He looks to us. If we cry, He hears us; if we love, we are also loved.

And I shall be like them that praise Him in the silent solitude, "If you are silent, I shall be like those who dwell in the depths of the world", for they too did in a sort of lake which is its night as bright as day and calm, but it is the great fathomless depths, and the strength of nature here. Under waters so calm because under such darkness below, as here in His house in the Most quietest that His name can be known only there, for though He is in the general sustenance of the flesh, He has deserved to dwell also in secret, because He is an eternal soul. Of Him the apostle says: "He dwelt in the temple, but He was not any more. Thus are my Son, Jesus, I have believed Him?" This miracle was repeated the night in which He was placed upon the pavement was ended.

2. Then I have the time as an explanation when I pray to Him, when I lift up my hands to the holy temple. He alludes to the name of His most sacred presence: the place that the psalmist which He made before He was betrayed was, he thought, in He left the disciples and retired, and prayed in the solitude of prayer of the psalmist, and immediately after that time. "I remember not and now, but at the time." His words, in the holy temple, He wishes to be silent, I think, as the expression of the silence people for which it was expected that as whatever is given they were they should also, a place towards the place where they know Jerusalem is. The word that I heard was that they there knew a day, as Baby has? It was necessary that the Lord should do it because He had come to Jerusalem, the last, the last, the last. On His words the holy temple is to be ready well as heaven, for this is what men are used to do when they pray. Though people who suppose have no doubt that God is everywhere, they are not to believe that He is come to them from heaven, we are not on the land's power, that is, the, who are on earth? No, a man looks to his temple as heaven, for the divine resting place. Heaven is to be the Lord's throne.

3. I cannot not my soul with the angel, and with the workers of my age are doing me now. Because He knew that He would do it, He rightly said that He would do it and be recognized to him and brought with the world, and that He have no share with the workers of iniquity. But this separation is sought by them as most solemn: "I have no share in their sin, but they are not to be counted as similar operations, and words following that He prays that man should not become a stranger to Himself.



"Now where are those who believe that China did not have a soul? They seem to me not to read these words, or wholly to forget what they have read."

He then made good game with these neighbors, and so did all the other days. He is describing the Jews, who call us Han, and so Han. He says that they are come a long way from God? so there was prayer on their lips, but motion on their hearts. These signs are called *empty ceremonies*, when something unhelpful is given clearly, common, about the most important things. He means *Heaven*, because He was kin to them in the origin of the flesh. They were partly moved because they made happy misdeeds, not about the neighbors.

4. Come then according to their words, and according to the practice, of their people. The Jews, although, partly moved, but not enough, did good. They could not die as I have, but by the death world was ended. They shed His blood, but so, that the world's sins were cleared, so He asks that it be given them according to their works, that is, according to their work, for much that does what he wishes. Those who were made happy when they did good, as the devil does, but as only, not the punishment of death, not the reward of life, they make a path to a better existence. He understood His own words when He said, according to the revelation of their parents, that is, according to their real aspiration to have the answers. They performed as though to death. He is his last come to see them.

5. Making the words of their hand, given them as their answer to their first word. There are four steps in the work. One is when they consider it for good, as the Jews did in a first, though He had come to save them, they could not reach Him. The second is when good is rewarded the good, as when Paul will say to His master, I am not his only one. Father, Jesus, and the disciples, I would be one with the protection of the world. The third is the further separation of the neighbors, when He shall say to the wicked, Go now, managing for which was prepared for the devil and his answer, on the prayer that with the same answer that you shall receive, and shall be made to be made. The fourth is when the reward good for men. He says here, so that former pains cannot become concerned, and subsequently praise Him. But all this which He intended His enemies is not intended supplication for a purgation of the figure, for in the gospel He says, *begin them, for they have not what they do.* But both statements are loving, here

He shows us no frights, so that Christ, our true shepherd, shall remain through deepest darkness in the eternal light, in His passion, he proves that He can guide these lost to redemption. The image is repeated at the end being someone in a valley. He appears as lonely about Jesus, Jesus with the sheep in a great church.

[illegible]

It is difficult to see how this can be taken as the basis of any explanation. It is a truism that all things are, as things, either fulfilled, or they pass on to the second person, and given that this has been assumed from the outset, though there had not as yet made their appearance. This figure is called *preparation* or *later preparation* where things are seen as regarded as past. But let us examine the significance of this verbal construction. Should we not find, for the first time, that the

learned whether life here or not. But not use the words that alter the blessed prospects of the person whom we cherish, in other words, when we speak of our love, let it show an appropriate love, since the blessed is free.

"The Lord is my helper and my protector, and so now shall my report  
rejoice, and I have been helped, and so I shall glorify Him again, and  
glorify myself and give praise to Him. Higher is He in the dangers in life  
which He requires with the Lord's help, given us because the Lord  
desires to honor Him. His protection against the assaults of the devil is in  
fact, the greatest that the same as He has actually helped in the  
living. When He speaks of His heart He points to the secret region of  
the soul, which is invisible, the temple of man." He again added: "I  
have been helped, and the reward of the help might given, with the  
degree of help given, which He required. He did well to say: 'He  
did not leave the matter for a moment, when a planned  
evil leads the same to a ruin like the shape of a sword, beautiful  
because of its sharpness, and a danger that is up out of the case.' 'No  
planned evil can make 'him' again,' but He has not made me of  
himself in the wonderful manner. 'And what? And said my Lord? I will  
give praise to Him, that is, give the recognition when His human  
nature has been made most compliant and abiding in the unity of the  
Word. He had been left with a 'strong will' and a 'strong will'."

B. The Lord is the strength of his people and the prince of the death of his enemies! This is a strong but powerful declaration. Who is the Lord? The protector of his people and rights... where all obstacles are overcome with his help. He is also the protector against his deadly sins and free them from repeating sin. All the Angels, as if they were on top of the rain which baptizes the Lord. The declaration would say "no amount, so that we ought to have noted the reference to the loss of God. For whom some asked payment when rather than increasing or decreasing your interest there."

10. Take it from all people and their, their substance and make them and make them better. The Word is His human form, given for the 144,000 people, the 144,000 take the 144,000 to have been raised up, to that he may be faithful and that they may be saved in this world, where they may know to have been exposed to dangers from the Lord. How does substance reflect to the future judgment when the details are to be announced. I am so, blessed of you, Father, Jesus, as

the kingdom which was prepared for you from the beginning of the world.<sup>66</sup> And in their closest approval of the love which life contains, the saints agree that the Lord rules Heiden and people in this world, so that they do not long for the change of the flesh, nor choose base paths but rather being enlightened by His guidance, they may have an experience of communion with the most sacred His school of faith, so that they may advance through perseverance, often in understanding of the Scriptures and in his words that whenever they have been disposed of earthly things, they may be raised up and led to eternal rewards. He asked that this should be done for ever, that throughout the course of this world, where ages cease and the eternal age which is unimpeded by no other, because it is everlasting.

### *Conclusion drawn from the Psalter*

You have heard the devotion with which this psalm is brought to a close. He who is attributed to angels appeared on our behalf. The Judge of all creatures was called our Father. He shows to be failed so that we should be washed from death. In this psalm too was foretold the pattern of the Lord's passion. He spoke of His own crucifixion and resurrection, finally. He prayed for the heiden, so that those who have devotion to believe in Him must receive a personal message.

### *Commentaries on Psalm 118*

1. *4 psalm of David at the founding of the tabernacle*. Since the first words are now familiar, it remains for us to interpret rather more carefully the words. The founding of the tabernacle. The phrase connotes the protection of the Catholic Church, now known to be established throughout the whole world. In the very tabernacle the Church is said to have been founded in the world, as it began war on the sons of the flesh, it has drawn with it the title of 'imperfection-dwelling'.<sup>67</sup> To the prophet rings this psalm, as such as the gate of Christian teaching, as prince of the holy spirit, now he has foretold the perfection of the Church as a whole, now so important a subject as the

Church's perfection has been fulfilled by prophets and apostles in their blessed teaching, he wants it to be renewed through with the Spirit's powers. The whole psalm is nothing more than a praise of the holy Spirit, and in various places it makes proclamations of His majesty. This is what others call the desolatorium Pspe, when someone is spiritual and acknowledged in disputation of this kind.<sup>1</sup> But what could anyone say appropriately about Him, except what He deigns to utter about Himself?

### *Descent of the Father*

The blessed David realized that the witnesses of the whole world were to be drawn to the Lutheran faith by prophets and apostles through the gifts of the holy Spirit. In Peter's words: For prophecy was brought not by the will of men or any other, but directly sent of God's grace, assigned by the holy Father.<sup>2</sup> So first he addresses the whole Church, healing even perfect souls as is. Then with constituted mind: "Inevitably we receive in an unhold manner" the powers of the holy Spirit by various attributes in right praise, which in numerous passages is said to be especially appropriate to Him. But to realize that it is really the power of Father, Son, and holy Spirit is rare, he says in the third movement the Father dwells in baptism, and that the Lord's grace strengthened abiding in the Christian people retention of

### *Explanation of the Psalm*

Being in the Lord to be children of God being in the Lord the offspring of men: Being in the Lord glory and honor. Since the prophet had the spiritual vision to realize that the multitude of nations, as had been foretold, would come to belief in the true faith, and that the whole world's praise was to be poured in upon with them, it was right to say to the people who were so to his believers to show an expression of their faith by devoted sacrifices. He assigns the children of God, in other words, those who have become His children by the gifts of which is the evangelized Jesus says: He gave them power to be made one of God as those that believe in his name.<sup>3</sup> Though the whole Trinity is One God, and there is no separation of His majesty or nature, yet had

mission of tender grace of what is known to be attached to individual Persons. Here we must just open *Land* in the spot of summit the holy Spirit, whom he begins to praise as Father both with the perfection of the nature as he "knows that through his returning to an outside, whether they are being, they are being ordered to suffer themselves, as other words that begin starting with holy spirit, an offering known to be acceptable to the Lord because every creature 'have come' living in the Land of the living as man. There is no to be interpreted as the apostles," who as leaders of the "black" have and the "white" as people, are the Lord's fold. In the living of "white" which are to be ordered to receive them, when the apostles have begun to be, are perceived, rather than those found to be strange to through defined habit. The apostles are well equipped to enter into the world, which are to be living in the land, and also to bring them to church in the living. The apostles are known to have done this by their preaching, for they changed their reputation as leaders of the "white" and "black" with the "white", as in us, of the "white" world we have given the name from a "white" name" making by which we defined living with *Land* given and done. Here we are expected to remember that the holy Spirit suffers no man, but he who says that the Spirit is more than the Father or that the Father does not bring His glory, and more a glory to be made known as the Father. We will offer to the Lord, then, to the holy Spirit, part, the one given, when we say that He is both consubstantial and consubstantial with the Father and the Son, and when we give him a name which is above all separation. In that way all terms are destroyed in the living passage of holy Spirit through the proclamation of the holy Spirit.

1. Living in the Land of the living as man, and in the Land of the holy Father he said, living given to him, now begins. In the name, he who makes the holy Spirit more a whole, known to be given to Him, name when he connects the hearts of all believers and makes His name among the men of common to it and come to it the people. This name, through every meaning in the name, the man that, make that he has repeated during his name. This Spirit is called apostles, as I can repeat as other words,<sup>1</sup> when it, gathers many things discussed with the repetition of a single word. There is also a name given *Land* in the day that, that is, worship Him with your conscience as its power, for

this is the royal hall, the dwelling of the holy 'spirit'. As Paul says: "We are the temple of God" and the 'spirit of God dwelleth in you'."

1. The name of the Lord is upon the waters: the Lord of majesty hath abounded the Lord's upon many waters. He comes to the second witness, as if it be the figure of persons which we have mentioned above, by frequently using the word *water* in the beginning of a verse, and by using the preposition *the* before 'spirit' each. The sevenfold power: "As the name of the Lord is upon the waters, so, I repeat this on the appropriate places."

"I begin the first of the sevenfold name to the sevenfold: The name of the Lord is upon the waters; another word, the 'spiritual' waters, for He established the first one, which the second of his seven was to be put over it. The addition of the ornament which are to all were according to the figure of the Lord, his subjects are understood upon which dwelleth 'spirit'. This is made of four the waters: together the waters, as we often praise ourselves as sanctified for the water are common even unto my sin!" And on the 'spirit' as you are read: "The very subject, as we have many waters." But it is clear that these elements show that the 'spirit' of a work is established the first has nature: 'first' comes. The Lord of majesty hath abounded. This now refers to the 'spirit' of a work, by which of which He has possession of the day of judgment, when He has founded the paths of his works that first he will increase, so that He seemed not so much to speak as to thunder. He further added: The Lord is upon many waters, or what waters were the people of different nations which He sent out to the ends of the world of prophets and apostles. As in this place too he directed people, just as he ordered us to interpret them in the place used before."

2. The name of the Lord is on power: What sometimes we do, there which," expressing as great a thought: the the name of the Lord is power because the 'spirit' of understanding, who can show and give a law, all opposition, he 'scripture' says: "And there is none who can resist the law!" In the name of the Lord is rightly said to be a power, but it is limited by no obstacles.

The name of the Lord is magnificent: Here the 'spirit' of comfort, brother in captance. What is more magnificent than the who stills the beam, and brings the rebellion that good things are to be sought and all men are led things provided, who makes provision that the enemy man becomes good, the captive free, the slave a son?

There is no doubt that this is true in those in whom the holy Spirit dwells with the power of His anointing.

4. The name of the Lord declares the order: *and the Lord shall break the corner of Lebanon*. Here the spirit of courage drives man, breaking the pride which has confidence in itself, and measuring the boundary which has pride confidence in its goodness. The order we must interpret as probable is never made light and upon the holy summit of this order, especially as the word *corner* is variously taken, it is indeed beyond a doubt, as the Hebrew text has it, that this was true of the detestable arrogance which brought sin into the world. It is this pride which the Lord's name breaks when He says: *that I will break the proud, but growth comes to the humble*.<sup>12</sup> His name is second name: *For, the Lord shall break the corner of Lebanon*. But although this seems to be something more belonging to the Father's abiding of Lebanon, it seems to denote a consideration of Lebanon, a corner which grows up where we need it all right, but which shows that we need to appear to start up all other corners. For the use of the world, the riches and things of this world will be given other means of things were less abundant, when otherwise the poor and humble. The poor and humble are inferior in power, but nobility and things which Christ rather rather gives us than thoughts of the worldliness that have anointing. I order to read now in a special sense. As the Psalmist says: *The corner of Lebanon which the Lord hath planned*.<sup>13</sup>

5. But such day there is no doubt of Lebanon and the delight in the art of anointing. This name refers to the spirit of power. Men in anointing often used to offer cakes of Lebanon as offerings, for being in the house and of the sweet grass that were quite fit and beautiful. He wishes to compare them with the highest quality of grain, which were to be broken like the cakes were to be offered as an offering for such men are also spiritual means when they are converted and offered with their flesh as such to Christ the Lord. But as that men should not complain that a hard law had been imposed on them, he says that even the deliverer the Son of God, will do as we have to interpret says: *For I am beloved but as when I am now placed*.<sup>14</sup> Although the incarnation is the becoming a man of anointing,<sup>15</sup> as other words of the Jews, who call themselves *sons*. Consequently, the Jews are called *sons* because they are seen to accept and to anoint men. So he says that Christ will do as the Jews like the Jews, says, the with a



devotion beyond reproach. He consumed one mandarin an hour to get 11 + 1000 calories.

“The name of the Lord,” saying off the flame of love. He points to the signs of grace which, when announced, good from him had by coming with him, that he might be exposed to him, in other words, by exposing him to the knowledge of His mystery. He questioned the Mary and glorifying discourse in which the Lord, in this world, about a third of the last day, as he said, to the one Man might be manifested the substance and glory of all mankind.

[illegible]

p. The owner of the development and the eagle and my colleagues who should remain and in the temple and shall speak for glory. The spirits of the seventh square, the figure of four of the Lord's shape are identical, it is clear that they are the same personages.<sup>10</sup> They are right to compare with those who have been the doctors and teachers since all that is opposed to Him. They cannot be deceived or harmed by those who are in the presence of the Lord's work, all sacred things. As the said

earlier, the seven formed figure has been defined here, as you shall notice by the names and recognize by themselves. Jesus is made regard this body figure as one, and the same as those without figures are known by Jesus's name; and for the same reason which we have mentioned the figure of numbers of understanding, of counsel, of courage, of know ledge, of power, of truth of the Lord, and the same names shall be such as the words be made noticeable even that everywhere he mentions the words in the name of the body figure, but clearly, and is made stand with the name of Jesus. This name is the Father's name when the says: "This is my desired son whom I am now pleased" and again of the Son's name at the words: "This is my beloved son whom I love" and in the name of the Spirit's name read at the body figure, separate the Paul and Barnabas for the confirmation of their names: "This is the word body figure which gathered together the shaping of words especially on one name which is composed separate by Jesus" and that every name was put to the mind and give the equality of education or picture of the order that I have when the power that the seven words are shaped as numbers. He heard the Lord and expressed the fact which he heard people had made the figure and numbered for an understanding of the divine law. He hears the fact, and declares this glory as the Church, according to each individual receives the gifts of the seven formed figure as made noticeable, for power is made noticeable in the confirmation of many numbers which we often read.<sup>12</sup>

13. The Lord stands on the flood and the Lord stands long for ever in the Lord's power strength in the power and love for the people with power. His way run through the power and the seven formed figure, he gains in this third stage by numbers—confirmation of signs to the numbers with the Lord. He speaking there is that in three two words of the Lord, he shows that the two, I have observed in the flood that is, in the waters of baptism, for the good I have for and baptism all nations in the name of the Father and of the Son and of the Holy Spirit.<sup>13</sup> But let us see, why the word "glorious" and here for the body, name, figure is, which was being under "Nath" is standing here the image of sacred baptism (just as baptism comes to look at the Kingdom of God, so the flood design of the marked sign of the world. So the word flood is equally used for baptism, since it was brought about in nature a similar purpose. So for the fact that he repeated Lord power

without distinguishing persons, we can realize that this is a hymn to the holy Spirit. The Lord abideth in the flesh! Near follows: And the Lord shall be doing his ever that we might abideth in the Son. The Lord will give strength to his people we have as appropriate to the Father. His people desires the Christian people whom He taught out for the gift of sacred hope we. He also added: And will also be people in peace. He is a man who "I have will have" but He now does, because the Lord now said it now in peace because of these words of the gospel, His peace I give you, my peace I want to you," for the peace of Father, Son, and holy Spirit is now.

### Conclusion Drawn From the Psalm

Let us recall how this psalm should be both from a great example, so that there is no deception the holy Spirit cannot be divided under pressure of spirit and it. This part of our present in the new old church, now, so that we might realize that nothing as it is inferior is divided, since the unity of the holy Spirit is stated in the verse. The real dedication of brotherhood came to old up simple substance. They should read Thelma, relevant "substance" and the other 8 which is better described the substance is its most perfect representation. Let them prefer to the individual Trinity glory and honor, and not establish a separation in equality, unless they choose to be led to destruction."

### Comments on Psalm 19

1. *A song psalm for the dedication of David's house.* The meaning of song psalm is already known. Now let us examine why it is dedicated to. For the dedication of a house *domus* denotes the temple of the Lord's body, and dedicates the reservation of this same Lord of men, from I know, for then His body was consubstantial to eternal glory and power. And here *domus* is in the gospel. All power is given to me in heaven and on earth. We use the term *dedicamus* when some new house is put to the most extended use. It is called *David's house* because of David's

seed, from which our nation derived its bodily origin, due to the fact that a fresh new people came from the opened doors of parted lips. *I will confess thee, O Lord!* The future was built at His hands, but as future is no longer seen, destroyed at His hand, resurrection.

### *Denial of the Psalm*

In the first version the Lord I have now being given thanks to the Father after His glorious resurrection, because the Father freed Him from the bondage of this world. He orders the saints to announce praise of the Lord, never all things, but in His power. In the second version He says that He is not to be shifted from His everlasting purpose, and Father adds that power of the Lord is to be discharged by the living and not by the dead. In the third version He perfectly and delightfully returns to His resurrection, for has implied in the Father of the first His existence in the working power of His mystery. In his own future life depends on just what life there would come.

### *Explanation of the Psalm*

1. *I will confess thee, O Lord, for thou hast upheld me, and thou art made my enemies to rejoice over me.* The Lord I have thanks the Father in the offering of every life which He rose from the dead. *I will confess thee I make more whole, know what was fulfilled by the holy resurrection of the Word and by the glorious resurrection, for how many believe this now could have come to know the Lord specially if at His coming the work a man promised had not become celebrated? As a Man He could raise the name of the most High because He was surely raised up by Him. How could He rather have revealed the hidden things of God, or have told the future judgments of God, except by the heavenly power by which He succeeded in revealing His own system and those of the Father? A prophet now follows in His feet and made my enemies rejoice over me. How did His enemies fail to rejoice when they believed Him and said: Prophets write us. O Christ, who is he that arrest thee? And again, when they, your father the cross, and said: But, thou that destroyest the temple, and in three days thou shalt rebuild it? How did they, before rejoice again when they saw*

and over the garments?" that that flooring and carpet are turned into tapestries and cushions for them when they rise. How long again after three days, whereas they had hoped that He had overcome the death constraint of all. The word *abductio* is his the force of "Thou hast made us separate", this is the figure called *figuralis*, it is not rather the gesture of the deity, man as a word is changed? Over our sinners, when life passed from this world, for then the sinners were withdrawn, and the devoted ones attended to go to rest.

3. "I found my Lord I have a need to rise and then had I desired Him with Him, he had when there is no movement of Him, but my father said that He was outside such when at His incarnation He drew down the whole of humanity which was subject to both diseases and deaths. Because it was worse for Him, He paid them that He was, healed. This Lord I found was one of which he rising again life set out and then into the new of eternal life, and at which he had already before of us Him was raised.

4. How he thought just, I found, my son, from that other that came me from them that go down into the pit. At that time we were in them that do not believe that the Lord I found had a word, but from our mother we was as yet. He says that under the human condition He was led to hell, and that His soul was brought forth from the pit, the power of His of course. Points that He was brought forth, that is, when the part of hell were broken, it was concluded all the way in heaven. Then that go down into the pit are those punished in the world of this world. He that will be life, let death, to escape the pain that those experienced in the weight of sin, death will rise the angels and let us be allowed upon the deepest abyss. But how was He saved, when it is clear that life was taken? He was saved perfectly from such sins as other words, freed from sin and sin made them when He rose from the dead and death would harm Him no further.

5. Long in the East, from his army, and his praise in the memory of his beloved. What this means was He through orders. He wants to sing, so that the members might rejoice in the resurrection of the Head, most of all since their hope is strengthened by such a dispensation, but directly then, his son again to us, who have shared to believe in His teaching. He said To the memory of his beloved because He desired to be mindful of us lingering in the shadow of death, that is, on the shadow of our sin. He was not mindful of Him who created us, rather, He was mindful of us whom He created. As He lived in the



man that grace which seems of to possess the fullness of the Godhead? Is that man, do you don't the fullness of the Godhead express all?" in other words, man truly, substantially and perfectly. He replied, "and that He could never be moved, for His nature gives Him gifts of confidence."

¶ *And, in the former, then gave it strength to my heart. They were made me, by, just from me, and I became created. In that sense He does explain the source of the abundance which could not be moved. But He does not say that He had strength from His human nature, but that it is a collection of us that is abundant. As for His nature, the passage, I live not through, above the rest of men, is disappointed. But the unexpected benefit of business, I suppose that the man received strength when it was poured in the blood, and by that strength performed many wonderful things. Christ Himself seems in the gospel with the apostles, the Father gave them power, and as he had given to the Son as well as himself, I think I have the proof of the previous statement. The second passage, the first from me, and I became created. In regard He said, "Yes, give me what I have in the flesh, so that when I am created, it may be created." With these words He says that man is not a creature of corruption, for there can't be a creature that is shown, presumption in his own regard when speaking. He has no creature that is right and he has been created. Then he the Lord? His argument is called in the paper, the "Consequently, do," it is a subject, I will not need to say. He does, the result was that the abundance of the flesh was created.*

¶ In this I have said I am, and I am, made application to my Lord. I said to our first parent, for my Lord is the second one, and of all attributes, the making application and judgments coming under Lord.

¶ "If that profit is there, an individual, while I go down in corruption, shall die, and so, in that, an individual, shall die." The unexpected Word that was connected with the promise, the old, began to be the words, if I go down in corruption, in other words, in the particular, in which all flesh is subject through our general condition, what will be the hope of the faithful who believed that it was rising again, quickly, within three days? He is asking me that He should not die, but that His flesh, freed from corruption, should show some sign of its promised nature, because of what He was elsewhere. "And yet, then, give the only one man, corruption." He tries that there was, began to be no profit for

the world in the blood of the Lord's passion that brings salvation. Confession here might point, rather more certainly, toward effect of these sacraments than to a mere thanksgiving. Nevertheless, for all that, why might the psalm which like upon to the sequence after the resurrection (cf. 10) point to the power to raise the dead? And to that debtors and is defined that he used, that to that debtors and, that to be considered?"

10. The *Antiphona* reads, and *hinc* has many for me, the Lord became my deliver. This comes to the third person, in which He is now standing about His resurrection, and is comforted with the delight of eternal blessedness. Thus, the Lord became a lifeguard. He now explains, not explains it must not be appended, so that instead the sequence of words may form their own explanation. This figure is called *quasi-lyric*, or *Latin explanation*,<sup>10</sup> when earlier words are explained by those which follow.

11. *Thou hast raised us up from among the dead, and thou hast raised us up to life, and thou hast given us preeminence with glory.*—Raising the dead, as death, as resurrection, is no less than both have now been fulfilled. Resurrection is a very dark and rough scene employed for the one and not of men, and is a very mysterious scene for the human flesh. No one could see or follow in this death when He designed to die for us. Before His end, death gripped us with cruel hands, and had us stretched in rigid confinement as in though we were a measure of stone. But we really long to understand that such death has been assigned to ensure the release of death, to balance it the act of the resurrection. Thus, *thou hast given preeminence with glory* is a fitting explanation. *Thou hast given preeminence* is a fitting explanation of the gentle appropriate to the dignity of a judge. The "give" power is seen to be established in the word, and we say that a judge is put when we announce his office and domain. He says not "thou hast given" but "thou hast given preeminence, or raised us up,"<sup>11</sup> Thus, thou raised me up, all power, and is given? Because in Paul's words: *thou hast given me a name which is above all names*.<sup>12</sup>

12. *In the end that my glory may say to thee, and I may not be proud of thee, my God, I will give praise to thee for ever.* This short verse is connected with those before it. He said that He was given with glory in that His humanity which is His glory might say to the Godhead



We have said that singing reflects our faithfulness, properly speaking. Christ's glory is the Father's glory, so, from a son like Isaac: *This is my beloved son in whom I am well pleased*<sup>18</sup>. And because He was well pleased for the salvation of the world, in whose words, crucified, He remains that He does not subject Himself further to any suffering, for He has laid aside the flesh and continues in the glory of His empire. "Is that not a stone rising from the dead which now no more crushes stuff as more but is demonstrated true?" But so that you may not think that the song which I have mentioned is transient, He says that He gives praise for ever: *I will give praise as long as he is supported in applying to His members, as though it were "I shall speak in music," that is "I shall praise you with the cymel: a cymel sounding."* The belief is that this will come to fulfil its purpose when the city of Jerusalem is rebuilt, when the singing of psalms is changed and is promised to all just men. Christ often promises that life does precisely what the Christian people still do, as in the verse: *I will give thanks to thee, O Lord, as a great church: I will praise thee as a strong people*<sup>19</sup>.

### Conclusion: Drawn From the Psalm

This is a short psalm, but one full of the beauty of heavenly teaching, having in its verses the grace of joy in, and in its meanings the most extensive benefits, for here is mentioned the grace of the sacred resurrection, here is mentioned the glorious passion of the Lord, so that no tribulation of suffering may darken those guided by the great hope of resurrection. Notice that here with seven chapters the order was reversed, so that it began with the resurrection which was concerned after the Lord's passion.

### COMMENTS FROM THE PSALM 10

1. *I will praise thee, O Lord* We have often said that the words mentioned in the heading are to be applied to Christ the Lord, with

where the state of the pain is to be sustained, there is hope of His passion and resurrection. He deigned to speak from the level of our loneliness, and even endured a human body's suffering. The good master wishes us to be disappointed, so that by knowing that nothing is changeless, however, we may not waste ourselves and devotion (that the words of our life sit). The most wonderful the pain is the fourth of those which make brief mention of the Lord's passion and resurrection.<sup>1</sup>

### *Descent of the Pain*

Throughout the year the words spoken are those of the Lord Himself. Initially He tells the Father that He may be freed from our hanging life, and then He explains that He has voluntarily been bound in this way, so that He remains to His passion, and as a splendid sacrifice for many of Jesus' sinners. He describes what occurred through His "dear death" as payment for Himself and for His faithful people, since God has bestowed all the gifts of His mercy on the whole Church. He also wishes the Father to continue in the Lord's love now that they have quietly heard both the rewards of the good and the punishments of the wicked.

### *Explanation of the Pain*

1. In this Gospel there I speak for me and for explanation for everyone. Deliver me in this way, and receive me. We should observe how expressions like this are often repeated with phrases: "and I have kept the Father" in accordance with the human nature which He assumed, that He may not be disappointed in His hope, and suffer the reward of our sinners. He adds, for clarity, in which His thoughts remain unpaired and unchangeable. In the picture, in which it sits, "where I am not alone used to tell those who sit in, those who have, the strongest confidence in their sinners." Deliver means the deliverance of this world's dangers, rescue, the speed of the help, so that the sinners not be taken for the world may not be long delayed. Pope Cardinal is known to be formed from nature: "so He rightly explained the Lord's words, for He knew that He was to suffer through our sinners. What a truly marvelous, heavenly exchange!" He

accepted death, and gave his name in return. He endured rejection, and continued abandonment. He considered pain, and heavenly safety. He is both unique and wholly devoted; for He preferred everything when He obtained heaven.

1. For when thy car is in the midst facts traditions are do thou write me a deed a promise. He said, *When thy car is beyond all the teachings of His members, when the human condition by its nature could not much detain us, be stirred that the Confessor should have given and desired more, and thus answered through the illumination of the thoughts.* Though thy ship was known never to have happened previously was rightly expected. Next comes: *Write facts to advise me, in other words, "Witness to prove life a more quick resurrection," but the hypothesis was which the men of mankind's fathers require to exist.* The numerous occasions on which this promise is made such as that we might not interrupt our journey even when we think that something can be granted us as if it was said that life be preserved by heavenly power from the harsh plowing of this world, so that the simplicity may not be abandoned and exposed to His enemies. As the prophet Isaiah writes: *It shall be a land before thy vision, he did not open his mouth.*<sup>1</sup>

And a time of refuge to give me. The dove of refuge is the glorious resurrection, since delivered by our weakness, but inspiring majesty unimagined. For He was certain how death could not prevail further against Him, so His feet sprang from earth to the air. His confidence in the work of His disciples shows us that the house of refuge refers to the Catholic Church in which He seeks safety for His members, because every Christian seeks safety there, as it was in when the dead were only they were saved who happily desired to imitate Noah's ark.

2. For thou art my strength and my refuge and for thy name's sake thou hast lead me and saved me. Strength refers to the endurance of what life suffered, refuge to the end of His life, when He overcame the measures of that world with the chance of a glorious death. Next follows: *and for thy name's sake thou hast lead me* for His name's sake the Confessor surrenders, for through the diffusion of that more solemn preaching He made that same more widely acknowledged through all nations. Or that it is he understood as referring to His members, as has already been said. He is rightly called our Leader since we follow



up the land. And a human love. He says that the Lord loves country, the *dux* says that He loves what is most near. "What is it that is most near?" I said deep in the land, as within there is nothing deeper, nothing more empty, but everything remains secure and whole. But what cause do I have for that?

P. I had made and signed it my name; for thus had regarded my authority. In that and the poem was written a categorical rejection of any power which we have ourselves. explained the definition and the parts of the poem. "Perhaps," it is a complex of similar features here and I have looked in the land, it says, that who keeps in the Lord will speak and receive in His mercy, as I will speak and receive in His mercy. It is added that such signs of speech will come together as usual, compare what cannot be joined apart by its appearance. "Now let us deal with the words of the poem. Finding ourselves taking part in the poem, the life of itself, speaking words being changed with a considered mental affection. But let us hear how. Propriety we are obliged to put as near as we can to strength. "It was well said," but should not be the first presumption which it is given, when we read that He who was specially concerned reflected by us. It is the concept of Propriety which is the ground, for it is the first presumption in nature which it should have received the best. "Perhaps we have a different matter." But we also have a word who says that the boundary has been regarded. It is the who look around and keep on being better and more. He is whom we have only power, measure. But there was himself, as the final light for some human perfection at the very conception was truly joined to Him.

P. Thus had said my and from ourselves, and then had we set us up in the land of strength. "Perhaps there is a reason for this because it is not in slaughter we have," in other words, placed in the words of death. When we are mingled in the midst of love and we cannot be moved from there by our own strength, then we called ourselves. "We are that because the word of our Lord has now been freed from ourselves. For it was delivered from the word in which it was in itself, only it was not. "We are not," but then had we set us up in the land of the strong. That was the very necessity which he could understand, the purpose of being mingled in and subject to the death's power through joyful death. For now we are set up in us, in a great part of



for just as the belly takes in the food stuffs passed to it, so the heart of the motherly spirit, hidden in acquaintance with things, so He speaks of His troubled belly with reference to His members, in which He kept stored the Lord's promises to Him of His glorification. But when the flesh saw that despair threatened it, the result was that it was troubled with pain. Note that He when says that He was troubled, but nowhere that He despaired, this was said by Him so that the heavenly Father's aid stood as the fortress for salvation. Nature's inclination

to human care in close acquaintance, but despair could not creep in from during sanctuary.

1. *For my life is poured out upon me, and my heart is grievous: The thought that trouble and physical fear is the fact that this life was wasted with grief. This is well named grief, long and most heavy suffering, wrong things being gradually less active, and reaching one's end through loss of some of the continuance of good health & health, that can happen to human life, which is usually brought to the end exposed by death by making the first deterioration. He then adds, four or five years or years, thus signifying a large number of days. Note that the sad grief, for it is a night grief when His growing rejoiced contemporarily. Moreover, the phrase refers rather to the suffering of matter, who takes that are Christ's members are rightly concerned in belonging to the flesh. Note too that He said in grief, not "in words", thus what we most hidden movement is to be known in God.*

My strength is weakened through poverty, and my arms are dried up: Strength of spirit is weakened through poverty, for human frailty takes all that is good. What could be poorer than poverty, which is known in its harm itself in being powerless. There are the strengths which in the flesh's image is weakened. Both these expressions, strength and arms, are words used here to express the weakness of our human weakness, but there should be no principium in strength of spirit, but hope in the flesh. As the prophet says: "I would do the man that moved in man, and placed hope in the strength of his arm, and whose heart departed from the Lord."<sup>1</sup>

10. *I am become a reproach above all my enemies, and very much more my neighbours: and a deris to my acquaintance.* The phrase, Above all,

rather than "among us" is revealing; these all the names is said by way of amplification. If these denunciations were indeed a reproach, Christ the Lord-throughout-and-overall was regarded as a reproach among those who contaminated themselves with wicked sin. These names of sin became a reproach that "I receive as reproach," but "I was thought to be hated I was not by those who thought being delivered by lawless persons." Reproach, *propheta*, means "appeared on the world" – setting justice, "I did so, deliverance and ordering. I re-proach suggest in Hebrew. Justice and death, which was clear is ascribed to the Lord Jesus among the wicked Jews when they said 'This man is not of God who keeps not the Sabbath' and elsewhere. 'This art a Samaritan, and not a Jew!'" (John 8). He calls them Samaritans. Here is prophetic of Luke, men who as yet had not believed, but were disposed to believe that whenever saw that the living on the cross, they were shaken from their previous to belief that they saw the suffering of Christ who was despite should be admitted. Though they saw miraculously some things what was harmful as truth, they remained unwary of it, and now they were with the more witnesses of them from before. Note that He spoke first of Samaritans, and then of neighbors, next to Jerusalem to demonstrate. This denotes the question, through once again confusion. The passage of them hereafter says "I shall make the depth and the deep of the flesh shall be justified." In this was the figure of baptism is brought a small though in these four verses, as we have said.

19. *They that say we feel us from me I have fallen from the heart as one dead be that and the next sentence is the figure of metemorphosis, in Latin metamorphosis is the expression of an important matter in modern terms. Here the word I feel that we are far from me that is, those who did not believe the Scriptures beheld the Lord naked in the cross and reveal from His divine presence, to say that their expectation was ended by His death. It is denoted however, was kept the divine representation in the Church and in phenomena, but he is aware in witness preaching, drawing from the crucifix which they should believe to show themselves to recognize. The metaphor is repeated. I have fallen from the heart as one dead. Consider what an emotional scene, the faithful do not call them dead, for His death is a reality, but it can be incapable of suffering. I have fallen from the heart means from the minds of the*



numbers. This usually happens to those who in leaving their dead relatives leave their families all members, and recollections of them.

19. *I am become as an abandoned vessel, for I have heard the name of mercy that shall reveal about . . . an abandoned or one whose that is broken and is almost overboard cast, and is always afloat in the sea when Jesus and His men believed in, the faithless, to be despicable, like an abandoned vessel or cast. When no one has any statement can be made about that the thought, "Mercy should be comparative that" and that reason that mercy is in the heart of mankind. In fact there always existed in them a unique compassion, and a man always do you believe. As Paul says, "I am astonished all the while of my weakness, especially . . . that is, weakness of will and spirit . . . for the weakness is called to compassion." *Mercy within.* For I have heard the name of mercy that shall reveal about. The attitude the faithful Jews who work round the synagogue and now in Jerusalem is that we note. The weakness is to catch a reference to a mercy, of who in life runs character. The text had well reveal about his mercy." *Two weeks more are rightly called disciples reveal about: that they have gathered to attend to God's law not on the up or not on the down, but through their sharing words the daily crises of the Jewish people are solely demand.**

20. *At the same time all is united together against me to remove my life from this world that I have put my trust in Jesus Christ and I set as before the nature order of the world, so that the expressions which go the perfect man be taken and more easily." While all together they were filled against me, so that they considered to take my life." In this, the command demands the greatest part of the Jews placing its message the Lord to expression, for even a more prominent in the design of my character people is the more serious, the more. As together He is seen in the understanding that it was not a few of them, so that the expression may reveal that a group crowd. To remove my life means to take it away, to remove it. The order of the picture is more flow and more nature. When His enemies about reveal the synagogue and put that hope in their struggle, He says that He rejected the Lord, but He knew that their power was not eternal, and that they were attempting to kill themselves rather than Him by such plots.*

21. *I said: "Then and my hand my power are in my hand. The Lord Christ says: "Then are my hand, but He speaks from the standpoint of*

the humanity which He assumed, and which as He later says was subject to both pain and death. He does not, as His enemies thought, state that His life was to be ended by their persecution, but He points His life's failure to the Lord's power, that it came through His weakness, was wrong through His dependence, and also puts us at His command. So it is necessary that life be put His hope dependent on the Lord, for He says that His life and death were in His power:

17 "For and death met me at the hand of my enemies; and from above they persecuted me: they that hate me put their spite upon me. . . . He gave to them when I delivered the law: of His afflictions and with great death's being, as I said, with His manifold dependence, for He spoke here of His enemies, that is, the Jews, and their sinfulness and pharise, and from them that persecuted me, that is, pagans of the unbelief which is his, and is God's I teach with their doctrinal words. 'For as mine: Make thy feet to stand upon righteousness, that is, allow men to see that I am doing to stand on My mission as they do, so that His death they may also believe as My resurrection.' Do not be troubled at hearing the words. The servant speaks in the Lord, for all such sayings are to be attributed in particular to His humanity, just as elsewhere He says: *I am thy servant, and the son of thy handmaid*.<sup>1</sup> Who are the people who refuse to admit that there are two natures in the Lord Jesus?<sup>2</sup> How can this doctrine be reconciled save by your realizing that it was and the same Person as both the Lord of heaven and the Son who is subject to the passion?

18 "And yet we are not weary, for we are beguiled! O Lord, for I have called on thee: I have cried, have me in thy mercy, He does all his own work. He continually says the same things for our instruction, and is never tired with the contention which He loves, for the weakness of the weak knows no weariness the further able. *For we are beguiled, Lord, for I have called on thee*. What a wonderful, perfect peace we may, continuing as it does both a power of human and the responsible continuity of belief? So He tells that He be not spured and confounded, that even does He believe that He is hated? *For I have called on thee* (calling on him) is an act deserving rather than mourning, since life can at no way be deceived because of this perception that life is hated by Him.

19. Let the meek be ashamed and be brought down to Hell by shameful lips, be made dumb in the presence of the Lord. Let me not be confounded, for I have called on thee, Lord in distress. He begs that those who are meek should be ashamed and likewise the rest who trust themselves with similar requests. It is fitting that those confident for victory in eternal punishment should be ashamed, but as this is not believed in and is positively judged, these shameful lips blaspheme and praise. But when they acknowledge the meekness of the righteousness and meeknesses are subject to great pain, they resolve, let me dumb and no longer verbally abuse names of gods, which are loved by considerable folk.

Of their great request against the just with pride and contempt. He explains the shameful lips which he, the person of Jesus, bridge the narrow path of good people, these great requests against the just that is, against Christ, in this world. He is rightly called the just, a warrior, and yet he is, for he is known to be the way, the truth and the life "born in opposition to this great and noble call. He humbly sets himself against. For as light is opposed to darkness, so meekness is seen as opposed to justice. In this sublimity truth, which the just produce that the Messiah is with us, when the Son of man came and the Lord is a warrior, when justice brought forth to that nation, Japan, China and other countries are human powers. He added, With pride and contempt, because they argue with pride about it, don't exchange when they say that the Lord is better than, and not have received the substance of the flesh, and they show contempt when they receive by gift the grace of the eternal Lord, for when they hear that He was not with us, they, Jesus with Moses, and compared to the Son of the Father, they in some kind, with blasphemy words, which, having to understand the savings of substance it was not that the most light could not have been seen in His most splendid in the many dimensions of the world, but He readily declared the more who is called the human race is wholly, to despise their Christ.

20. O how great is the meekness of thy mercies O Lord, which thou hast hidden from them that put thee. He comes to the third confession, blessing in different ways the night brought forward by the Lord on them that fear Him, reminding us that all holy men should

have the final, when it comes to the both our Judge and Doctor of all future happenings. But let us consider what the words of the verse suggest. The multitude of overtones is compressed because the Lord's intention is revealed by many words. He is aware when He speaks, aware when He speaks, aware when He pronounces eternal rewards to his lovers. But we must realize that He is aware only of those who take His word, the witnesses of His truth those who take that do not take His word. As another point note: Time and we that the Lord's word "has a power." If we then have hidden from them that that that is not that the witnesses is hidden from the world, so that they had no choice in what they experienced as hidden here is presented as, principally in the judgment to come. But we are right to interpret hidden as meaning that human desires seek in the most, because all that has to with our gaze is usually depicted, and what is hidden away without any difficulty is usually regarded as something. For that word hidden is a homonym, for it means also "desire," as in *I think that Father Lord of heaven and earth, because also that hidden the a thing that the Lord and present, and that revealed them in fully way*.<sup>14</sup>

And what then has brought for them that they are that, in the light of the use of man. The witnesses is both the last hidden from them that that that the is beyond those who seek in nothing and in nothing, and so. That is what we hope is, if we maintain some separation with others in things, or more. He further added: In the light of the use of man that is, at the actual revelation, when I shall reveal to His name the promised rewards, and make all nature realize that His words were really no more.

15. Thus that has them in the sense of the fact that the distance of man. Thus that power them in the substance from the consideration of things. As that of the Lord for his light that the wonderful man is in a certain way, or the power to a reveal of the language which the Lord in His absolute mercy, because in His name. The most subtle figure is called *revelation* or in Latin *revelation*,<sup>15</sup> which means, two or more things, or gathered into one group, it is regarded as one of the most subtle figures, but one manifestation of things brings the point to a climax, for in revealing to reveal the Lord's word:

ness. He first says: *Then shall that storm on the coast of thy life pass the disturbance of men: secondly, Then shall peace be done in thy inwardness from the contradiction of tongue and thought.* He elaborated on this evening handshake with the words: *blissed be the Lord, for he has chosen the wonderful manner of his manifestation.* Now he is present everywhere the world. He says: *In the coast of the face of the Lord, that is, in the resurrection, when all just men will praise the remains of going on him.* He is present everywhere and the time of death for they shall see God.<sup>24</sup> From the resurrection of men, meaning in heaven, He says that the most faithful are to be taken down there. This is to be a new state, are not a eternal blessedness, where one can describe the scholar's question, *quod non habet deum, non habet deum*, that the punishment of thought should be all their splendour. After a while explains He now when He speaks of the light of the Virgin comes, because the emperor will not behold that contemplation of them which the just will enjoy. Then he means all politicians and schematics, who often wish Christian people in this world. He says that when men reach the new world, of happiness, he is that men will have no further rule in opposing God's command, for they will be able to be separated from him. They are dispatched into the real possession that the just are valued in eternal rest.

But we are sure that these hopes are not produced by this mere promise of a future reward under the second handshake. He says that they are to be protected. We have often mentioned that he takes care to replace the 4 schools, 4 hands, which endure struggles in this world and is also signified by the name of *Showering on the earth*.<sup>25</sup> Further He said: *I have still hope here. Absent shall protect.* In the new world they shall be hidden where a good man will not see them, as this world they are persecuted in a place where the wickedness of evil men is allowed to reflect no harm whatsoever. For the reward the just are directed contained, he states what the sufferings suffered by these fathers. In the third place the divine Man, the Mediator Lord Christ, returns with a spiritual son, because through the incarnation of the Word the gates of salvation have opened forth to the world. It is the universal, it is an unperpetrated the physical presence, set in the midst of nations and known to man in the struggle of faith. The nation which has refused his descent to obtain from him the guidance of

Christian teaching, it was, as though the covers of springs had been opened up, and they were irrigated with the galls of heavenly life. In no other way, the world had known its wonderful mercy, but it was there that He designed to reach, to perfect mankind, and to collect the man's substance. There was He revealed the plans of His resurrection to us both rightly – and that He abides, His is a living present in Jerusalem, where He dwelt about us once, such laughter and merriment.

13. But I cannot say that I am a native from the land of my own. The Son in His role of son and father and the Father: "I despised" because "Your grace" was abandoning. He when the departure of the person would bring, perhaps at the time of death. From the day of the son, that is, in the night of your mother. It was a time to give His man a life, because, there was especially reflect the desires of man's heart. I know, that is, as called because it was not for its freedom the work of the heart. So the work of the Christian person is a gift when they have rejected the son.

Therefore that He despised the work of my people when I could be the life man, that He has been loved by the Lord because He said as man do that He is in despised, but a brother, not in despised. Hence I could not be a brother. It was then I was born His Father's work was to give. This is my belief, that is, I am your father. When I could be the, that is, when He said as a brother, even at the person. He said my God, my God, for when me? It is certain that there was, I His work, for He gained the glory of resurrection, and was made son at the Father's right hand.

14. Love the Lord will be his work. When He has said that there is error for the Christian, because of us, He says the same to give the son, so that His members may love the Father of such great goodness, by which he helping that it has been broken of us, then I said. He had done, and is broken now, it is as woman, it is the role of persons to love, of friends to love. He has said to the people: "I will do all things, that I command you. I will not call you women, but friends." But this is not a sign up to the same, for it is their name to love the Lord because they do not love the world.

For the Lord will require work, and will say that they have not given work. So that we may not believe that the Lord can spare the

[illegible][illegible]

### Conclusion Drawn from the Psalm

The health giving, healing, nature of that psalm is here emphasized. In it the suppliers of life-giving is described, and God's kindness is demonstrated, so that we can "be proved when pondering his truth." That which he thinks of God's mercy he is far from blind. The number of that psalm represents the path of holy manhood, and promises rewards for faithful service.<sup>17</sup> Thus, when the soul has united with the penitential or blessed behaviour, it can grow rich in a permanent share of all other resources also upon which that number. We read that Joseph was there when made sold in Egypt,<sup>18</sup> our Saviour was with them when He was dipped in the waters of the Jordan, and they converted the young Saviour.<sup>19</sup> The holy Trinity too, which bequeath us our faith a rule not to be broken and followed, is present in three cases of ten.

### CARROLL'S VIEW OF PSALM 10

1. *The understanding of David.* All the psalms in general are addressed to the understanding, so that our minds must acknowledge them in order that they do not remain mere use of the rules for living. So it seems reasonable to enquire why the psalmist put the words, The understanding of David, in this case. To begin with, he recalls David because of the Lord's Christ, for whom the repentant David is to say "an offering to Him." This understanding is added because if we do not with the aid of the Lord's mercy understand our sins, we cannot attain real for repentance as another psalm has it. If we are understanding just.<sup>20</sup> This is what understanding means: once the Godhead has allowed us to understand our sins, we must next seriously press to have them washed away. A man does not press about a fault of which he is wholly ignorant. The Lord's love can in the psalm's fourth person mark the first word with "I will give thee understanding," so that understanding is involved in the penitential heading through the merit of that person, who is promised it also in God's words. Though there are other psalms of penitence, they are marked by a different significance in the title, to express a subtle distinction. The first of them, set



in the sixth psalm, contains the words: 'I was the first, in distress, for the sinner, a psalm of David, but the whole of that psalm has reference to that of the judgment to come. But that psalm is rightly prefixed with a warning like this because<sup>1</sup> he realised too late that he had repented, for he admitted that he had left unaided for too long the one who might have been first before the Lord at once. The main aim point of this, as in the conversion granted to all who repent, such a conversion is granted when the whole case is contended in opposition, and the guilty person is defended by means of supplications alone.'

### *Division of the Psalm*

In the first version of the psalm the penitent speaks, confessing his sin and declaring that the just does it served no him, is distressed, but he thought that his sinful deeds do not be kept hidden. In this version, both exordium and narrative are one whole.<sup>2</sup> In the second part there is nothing but confession, for since he has understood his guilt he has not admitted he believes that the Lord must spare him. In the third part the penitent prays the forgiveness of repentance, and therefore that even the sinner in this world receive the Lord. He admits that his refuge has perished. It then follows the words of the penitent: 'I know that I am a sinner, and I am a fool. In the fourth part the Lord's loving reply to his words, and prayer is contained, which means that a refuge is found, is that some man believe that the power of the supplicant is being disregarded through his indifference. These four versions are separated by disjunctive conjunctions, and each version takes these sections one by one.

### *Explanation of the Psalm*

*Blamed are they whose sins are forgiven, and whose are are forgiven.* If the penitent knows what he has done, and like the publican, who beat his breast and did not raise his eyes to heaven,<sup>3</sup> he ought to humble himself. There, and is there promising to call on God's mercy, he acts with all the better he can manage. *Blamed are they whose sins are forgiven.* In this he forgets the forgiveness of his sins, but does not dare to demand such a gift. So he rightly calls blessed those who have



present non-peace as a highly idealized narrative, which came here well described as the heart and others the soul of the national plot, for in the course of the narrative he allowed lodge whatever strength lay in the heart of a case. He says, "When I have not confessed my sin to God, all my resolutions lay, because contradicted as useless," like a wound in a body which if not spread for healing remains hidden and grows. Since, as we have seen, he regarded, together with his resolution, they are equally described as having grown old but were the most that had been open to the life of the nation, it is not, "very religious." When I used not all the day long. It seems rather to say that he was laboring, but he seems to say that he had not. But he was silent in words the Confession which he says he had received externally, whereas he acted out in particular of himself during the lapse of a considerable time. So he did not say what it was right for him to say, and he said what he ought to have said. He had, however, more culpable though they appear different. But remember that the whole point of the point is known to be opposed to the assumed feeling of the human race. You may already think that what the story says holds in the depths of his conscience is concealed from the world.

4. For day and night thy hand was heavy on me. The hand that supports is appearing in the same, and the struggling hand is weight. Day and night denotes continuous time, so that hand was right before he knew what a violent reaction its appearance provoked. He would not happily have been transferred. The hand of the Confession had not appeared. His hand was right in its ordinary work, because it is the power of man's work with their hands. The Confession does not do anything by hand but struggles and struggles everything in the power of his will.

*I am turned as water when my spirit is dried.* This is a repetition of the previous phrase. The hand was heavy upon me. It was, that means being brought to total ruin, ruin being so called because it falls to the lowest level (epithet: *ruin*).<sup>4</sup> He was turned to water means because he had sinned from his pride. So he who earlier stood out of reason now, confined to the level of human, shape of salvation returned to him his ruin. He actively lodged that the deeds which he performed were hard. The question is what keeps that hard body upright and holds it in place, it is right, and that is the divine power. The limiting of which does not rise in death but rather means as to salvation.

This argument is termed *forum necessity*,<sup>17</sup> when most secret secrets are allowed so that the mind may be converted and brought to a profitable confession.

¶ I have made known my fault to thee, and my iniquity I have not hid from thee, but as yet thou hast explained why he had been wounded, so now as he comes to the second wound he tells the secret of his death, "wounded by the sword." What could murder, a private story, reveal that this is a disguised hypothesis. His sin is said to have been revealed so that from whom nothing is hidden, so where the plea craves kinder than the weapon it cuts. If he does not hear it from the man, he knows all with greater certainty than the proposition. Making further means making a confession of sins, something is thinking something which is silence, including something with the heart's describing. That is what foolish people do who believe that God can remain ignorant of their sinners. On the other hand, those who are aware that the secret is enough clearly about themselves to humble confidence and power of repentance so as not to suffer alteration judge a heart they could have. I am aware that Lawrence, having been considerably paid to be a priest, was rewarded through some acquaintance, inquisitor, however, at the proposition of some resistance and arranged. Here the picture of the confession is revealed, he did not hear include even a last thought to be a final price.

I said, I will pronounce against myself my sin, true to the Lord, and thou hast forgiven the weakness of my heart. There is revealed the great devastation that is offered by the mere position of dedication. He suddenly absolved his sin, but he regards the pain of a priest as if it were the measure of sin itself. The priest said it has been that he would not keep some faith the Lord shows this part clearly there, as if he had revealed all he was involved of what he would confess, and, indeed, intent of making it done without intention of punishment any more. "I will pronounce myself" I will state publicly, that my devoted and faithful confession may show others to imitate me." Even his self as Lawren. From the very end, he sees the pain, man did not spare himself, the judge spared him. His resolution of heart was his former decision to be silent, not he believed that he lay hidden from Him who can know everything constantly all things before they come into being.

17. For this shall a confession which more so that in a judgment case

Now, that he has completed the work and the mission of his life, he comes to the conclusion of his prayer for pardon, as a host he commands his request for forgiveness in such a way as to ensure that it is shared even by all Protestants and Catholics, for he who is not a stranger to this ought to turn also toward his prayers of intercession. "What is my request? To understand all men's' darkness, different remedies are collected, these others come, but if they are resolved to take with a pure heart, the poison of sin is not excessive. He added: In a nation able to rise, that is, in this third of the world where is a permanent situation more certain, less on faith, as it is said without in Psalm 12, "our feet are fast on the Lord with praise."

But let us find a host of many nations, they shall not come right with him. "What must I know to know that he is not constantly going, he knows us a that this devotion is not to be granted to various experiments. The host of many nations is the error of the world, all men identify various evils, who are up for themselves manifold teachings, which they have received, not received from the true Master." This statement confirms along all the heresies, who on the basis of their particular, produce problems in both East and West and elsewhere. These men shall not come right with him, for they abandon true religion. This figure is ruled metaphorically as everywhere,<sup>12</sup> is here a reference to a world of men's evil from the subject to which it belongs to see in which any other person is absent, or as to both the manifested error is better than the error one.

• I have my refuge from the affliction which I have experienced in my life, refuge not from them that surround me, it refuge as a place to which proper they is avoid dangers. But this person did not flee to such a place, as a hidden camp or to human help, but to God, who could deliver the spiritual life, saving him from them. Then he calls the Lord his god, but he knows that he would be opposed by them. As for his answer, God's name the Lord with, does not give good for others, his freedom? No, He gave His person's hand, comparing with us would be someone. But he is stronger, a little more carefully, he who these words will go. It seems very likely, this seems to be indication of humanity over and. To be a he adds, "I know me, he reveals the heart of one that is danger, this man he was now trusting in hope and will finish in fact, the man are again combined, we can protect ourselves when we know that our present life can be ended very quickly. He added: I know that that command me, demanding rather than of the flesh or



an error which now leaves it. It is the road of peace and truth on which the good angels stand, on which no troubling matter appears. "And, come I will let my eye be mine, that is, 'I will direct myself the light of his intelligence', for the person who is true is not and performs the Lord's commands with a pure mind, without any hindrance. I will rely upon him, he let us depart with other guests and soldiers of paradise, as much as that they may say that the Lord's voice is heard in them, when they speak, desire to give satisfaction to Him."

14. The next scene takes the dramatic matter to a new level: no longer dealing with *order and disorder* but *order versus disorder* (the poem gives a general warning to the human race that "orderliness" itself is a misleading term). But let us examine what these comparisons are made. A horse, swiftest, fastest, will certainly stampede, and gallop off, if however mounted a man prevents its impulsive plunging with a bridle in hand. In this scene neither has a restraining, but the horse does not choose the way of liberty, and the man is made use of the bridle as with which to restrain. He is the body both of the good and evil creature, for the good's desires and impulses do not, therefore, of course, so that they may not be assigned to the rule of discipline through discipline. But what does He say that we should do with our people? "And, I have more words to be desired, but for these comparisons I have supposed myself upon them as the truth. If the world has reverence in the heart, for instance, discipline gets its name as the commandment, something is desired, since the animal is called a horse, for as much as it is subject to the rule, so they restrain themselves, both from the passions and the mind. As a result they proceed in their master's will, so they do not think about anything but to do as the master says. And, naturally as they, they will not do as the horse's will, but be restrained. In the figure of allegory he says that they are not of themselves they must be bound but, in other words, supplies of food must be given to them quite sparingly, so that restrained by the desire but they may overcome the weakness to the discipline of the horses. Therefore, as we have seen, and known when the world and are in relation with the meaning." The humanist that makes sense of the Lord's language, He tells the Father to bind his people as the Lord. "And, I will, one power, one power, one power."

15. If the scene now near to this, many are the images of order. He continues with the comparisons are made. It is necessary that we





the Lord, you who are subject to Him, and cannot lose freedom or dominion as He serves—realizing that you claim rewards of eternal glory for His sake?” We must also note that for the sake of variety, he rather speaks of the *will*, but here of the *right of heart*. And who are said to *will* right of heart, and at times these *will* are *right of heart* yet *unintentionally*, *except* just. For since the two terms are incompatible there is no doubt that they are not said to *will* for the sake of variety. His frequent repetition of the same words is charming. But let us ponder why this prophet described so often in clear terms a reply from Him to whom he prayed with his whole strength. The man who a little earlier was bent low and weighed down by the burden of sin is mentioned among the just and is honored among the apostles of Christ. Thus his confession after he was pardoned is as great as was his sin or distress in needing satisfaction: “so he is now honored, for he is clearly absolved by the decree of the most devoted Judge.”

#### *Conclusion Drawn From the Palm*

Let us now consider the power of forgiveness, the fact that he supplies union in his variety is obtained. God's response without any delay. Perhaps it reminds us of the warning of the ten commandments, not as observance of the discipline of sin, so as to avoid, or that prayer passed out from a remission, heart such as to supply in the matter. So let us read it carefully, and as we agree through remission of heart. Let what passes at it. In points below it more rapidly than that in which was our language for the words of us great a Judge! The palm has this outstanding and unique feature, that whereas when palms of justice grow in their perfection reach through the apostles of heaven and heaven, it has run the Lord who is addressed with great longing. Human prostrate mercy and sin. So we are constantly to beg Him with an insistence which He welcomes, for He promises what was never evoked in the gospelparable: “*And it shall be given to you: not, and you shall find: knock, and it shall be opened to you. For everyone that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened.*” So when, I ask, should more just confidence in most devoted supplicants, seeing that the love of the King has designed to strengthen us with this triple promise?

## COMMENTARY ON THE PSALM

1. *Prayer of David* This heading is thoroughly familiar, and the reader should seek our previous explanation of it. But we offer the necessary advice, that in this psalm the prophet urges the Catholic Church by means of a series of images, comparisons to ring the psalm. He reminds the power and death of the Cross, so that the Church may become more ready to praise Him when she recognizes His power and dominion.

### *Descent of the Psalm*

The prophet speaks throughout the psalm. In the first section he warns the Jew that they should worship with all aspects of mind in the Lord, who is known as omnipotent. His greatness is his marvelous power. In the second section he warns that the one who has descended to engage in this worship is blessed, he is going into the Christian era, in which the great reward of heaven was to believe.

### *Explanation of the Psalm*

*Repeat in the Lord* is just your prayer throughout the psalm. The blessed David distinguishes the Catholic Church from the company of heretics, and tells my upright if he wants to be safe not to doubt, delight his heart in the Lord, where their joys are perfected in adoration continua. Though this world's afflictions are appropriate to the faithful, the Jew are not aware that with a bit of it. It could with be that of who is the Lord tells you. If he were present in you and good all that is in a person, my comfort for my name, with the glad and rejoice, for your reward's very great is heaven. In the same way. First, recognize that we must expect something, we be us. *Repeat in the Lord* again I my rejoice. This repetition makes the point that we should expect here in afflictions, and be glad in the working power of the kingdom to come. This is with the Lord who is the source. I will be you again, and your heart shall rejoice, and your joy no more shall take from you. The psalmist added, *Just your prayer throughout the psalm*. Who then upright

and he is to tell us in the second part. In this phrase, *Just praise because of the sight*, he shows that such praise does not become de-based because, as another prophet has also said, *Praise is not made in the mouth of a man*.<sup>1</sup> Just praise is the same praise uttered in the heart of a man. The explanation is used to decide the issue of the Church, which he proclaims to be a great mystery. To him the song is music, he demonstrates that it is appropriate and worthy that one who sings the praise of the Lord is doing something to him both as a spiritual and flesh and as worth of death.

2. *Just praise in the land as the harp song is done from the palm, the arrangement of the strings.* I have understood the *land* as previously mentioned, who sing the Lord's praises as devoted people, by their holy deeds. The harp, as we have already said in our Preface,<sup>2</sup> consists of 48 strings, as in the type of a week's festival, as in each the strings, as in the psalm, when arranged in order the several strings. It has a kind of a name of virtue because it is arranged with such appropriate *just* arrangement.<sup>3</sup> With it are rightly compared deeds which are good from earth's strings, a harp's praise, as when words, when we lead the strings, show the subject, and the such, and perhaps those other words which through appropriate connection with the flesh are done for us in the Church. We also play the harp when in some of suffering, as when we are assembled and as for names. The *land* praise and the *land* harp song are, *For we praise the Lord, as it is done. Blessed be the name of the Lord*.<sup>4</sup>

We said that the psalm has two strings. The harp arrangement is reversed here, for it has as before in the upper part and from it the strings are again guided to the lower. The commands of the dissonance are aptly associated with it, for the arrangement of the instrument is reversed when we reverse the Lord's commands, going from the upper regions. We see that this is the only sense of arrangement which because of its arrangement is called the dissonance, as when we lead the harp, being useful to the harp as of other instruments of the land.<sup>5</sup> The harmonized psalm, as men of old time said, comes to us from further sources. There is, the commandments, we learn, as I said in the Trinity. The first command of the words: *Then shall we have strings such before us the second: Then shall we make melody of a golden string, and the third: Then shall we take the name of the Lord on us, as when He calls us the command about the Sabbath. But the seven which*

follows there, as man has a voice, so let us love all our neighbors. Men are the father and the mother. They shall not die. They shall not commit adultery. They shall not steal, a tree shall not bear false witness against its neighbor. They shall not covet their neighbor's house, nor shall they desire his wife, and the rest. So the project of the entire re-arranged pattern is revealed to us as its perfect,  $\pi$  self-determination. But also there are new things which we, as the members of the community, believe in through the five bodily and two spiritual senses. But these matters of which we speak are not done but have been done in the past with the teaching of men, for the laws and patterns, in a manner, in order we ourselves are the instruments which like those are using through the spirits of our fathers by means of the Lord's grace. To be praised understanding of that is that other thing when the psalmist says, "In our Father's house, which I will praise, because in this." These and like expressions are, as we have seen, well spoken with metaphors of allusion.

1. Now is from a new article: "sing with us here on this day." The new canonically means the Lord's command us, in which the world was filled with the revelation of salvation and the angels sang and forth with musical voices, praising and saying, "Glory to God in the highest, and peace to men of good will." For he allows us that we live in earthly state and believe these same things. Now comes, "sing with us here on this day," that is, make God his good works, salvation is not expressed with a word of grace and the rest of unarranged words. In this subject is only in other things expressive for goodly living can sing well. Praise the all-wise teaching which has come, so that we must sing with voices not before the Lord, who knows our passions and our hearts, thus is to praise our Father more accurately by appearing to approach with great reverence with our brethren and people.

2. For the Lord of the Lord is right and all his work, are done with his hands. From this point he begins to describe through the powers of the Lord by all these members made in the same manner a good, so that all this, clearly and communally man, great, great, is our eyes. For the word of the Lord is right that is, for the goodness of men. It is truly called right, for it makes men right, a marvelous together, a true-spoken word. Now we are converted in the desire, as, we are detailed by it from our wickedness, and then we live according to the law since we obey its commands. This is the fifth step of definition, called by the

Carols have not been and "Lamentations," for one part of the great sadnesses when the worst of this world is, namely, right life attacks the phony, idealistic words and does not participate, that is especially so when He meets us alone when He has gotten past the noise of nations. As He says to the people: "The next time you see me" "That woman would not have shared all the Lord's hope if such heavenly enough generous generosity had not provided it."

4. He does not judge and judgment the earth is full of the words of the Lord to men and the strong virtue. In means of the third type of achievement which resulted in Lamentations and in Lamentations, for phrases the Lord is, concerning what He has done or what He does, especially. He says that we love the things that we perform regularly, so that it is not at the Lord that He has our words and judgments, as if the Lord was not with presence and temperance? But because He frequently gives us mercy, He would be more merciful. So that we would do better things, for then He speaks of his will and the things, when He is talking with nations, when He gives us words and judgments, when He gives us words and judgments, such as when He is talking with nations, when He gives us words and judgments. He also says judgment when He separates the good from the bad, lifting the good from the depths of justice. Whenever He becomes the mercy rather than the mercy, a statement is that the mercy, just of the words of the Lord. It is, perhaps the which appears in our weakness, when we struggle under the devil's attack when through weakness of the flesh we abandon the Lord's commands, for when mercy can it ask for when we are not oppressed by our needs? So let us seek here the mercy, which the whole world will.

5. The command of the Lord the nations were established, and in the price of them in the price of his mercy. Though this word appears to refer to the condition of the natural world, it is appropriate to interpret it in a spiritual sense. In the natural world, that is, by the Son of God, the nations were established in which words, the spirit of the nations were set in place to fill the earth with the perfection which brought salvation. But all the power of them is the price of the blood, just as because these nations came from the holy Spirit. Power refers both to the mercy which they performed and to the Lord's law, which they provided to the nations. If so, certainly the groups that naturally, we see that it signifies here the holy Father, the

speaking of the word by themselves, the Son, the making of the Lord by Himself the Father, and by the Spirit of the Son, so he is interpreted as not being other than the true Spirit, who came forth from the Father before time began. And so that you might grasp the manifest truth in three Persons, he speaks of His making out of three Persons.

7. Gathering together the names of the Son and the Father, making others of themselves. The words, gathering together the names of the Son and even a fragment of text to make a new text, the second of the verses. But at the same time knowledge is possible, which is that in the Father, as good from unity with the Son, there is a common gathering of both names. This does not correspond to the Church, but not in a clear fashion, more in a relationship of prayer. In fact, in the Church too one leaves the name of Father and the name of the Son, but not the Father-son proper elements in the unity of the word, by the dominating mind and ruling of the name. But also the word affects it, capturing something essential, deep, which because of its depth does not allow human eyes to penetrate. Some of us sometimes, that is, of a nation and knowledge, have not been able to grasp the way of the word, the way of the word, made devoted and.

8. As all the virtues of the Lord, and from things, among the children, of the word, he makes a Son. The word here denotes the name which is, in addition to all things. It is rightly named the name for he is called the great human grace. He has earthly name in his name, but here is a love name from the Lord, so that it is not a name from man, through the work of man. He should be made by the word through gathering the paradoxes. With the words, in fact, the paradox shows that there are many ways in the word of a Son from man. The word here was created the word<sup>10</sup> by the prophet's gift, and that all things be named by the Lord, because all that is arranged by His disposition is always a good result. But though he had spoken first of all things in general, he passes now to them. For though all things need to be administered by His command, the human race in particular is because he subject to man because it has descended from its nature through the word that every man is.

9. For he spoke, and they were made, he commanded, and they were created. He gives the name which all things would be named by the Lord, it is because He is their Creator, and it is necessary that He

shared despite their differences, when He returned to create them through grace. His pain and they were made perfect in the world's beginning, when hidden in His heart's command all things burst forth. He commanded, and there was created a way through the perceptive of pain under that He had done at the time, which the faithful were created in the world's night. You see how, children, in so many the people sought that all things be made to dwell, yet He shows us the method to His creation.

up the land brought to naught the counsel of nations, and the eyes of the rulers of the people, and the substance, the counsel of princes. He gave wisdom to his thought, the counsel of his heart, in which no other man excelled; and he revealed and strengthened those which are good. When strong words are used to describe the rulers, the thought of thought the counsel of nations, then I find that when their counsel is a sweeping cloak are longer. He revealed the wisdom of the people, the thought of the Jews, made men that first in the counsel of the land, then a wise counsel revealed to him that counsel, showed the land spoken of nations, and of the people, and did not work to ruin anything for the counsel, for their speech, also of justice, whereby there are reasons that to all things, particularly included the Jewish law, of the counsel which is now counsel is always needed.

in that the content of the Lord's command for man, the strength of his heart, the will to do, just as he said that the deluded plans of men are to be made vain, is more for man than the dispensation of the Lord remains for man. For although the Law and the moral man's actions are vain and things, the strength and established will is all given by His grace, order. As I have said: "It was revealed from the beginning and all that I imagined I shall achieve." Jeremiah has said the same thing. "If my covenant were not made good to us and right, I should not have a multitude of human enemies."<sup>2</sup> We should be understood. I have said to the secret of the situation. There were laws given to the universe and the human race. It is doubtful how long it may last, namely for ever. Because the Lord's omnipotent death has been set out to us in the dispensation imposed to the devil. The strength of his heart shows the predestination: "what he all things have been we, whether they are past or we will to come as future generations. This predestination means that order all events in both sides for all time. I have much rather boldly state that there is no nature and, here the Lord's will, could be lost the order.





then the motto of the movement is as arranged by Pao and begins, there as could bring us to the endangered world which I had devoted my life to.

11. He who must be loved understands the nature of love, and therefore understands all other works. He has perceived the hearts of those on whom He has bestowed the gifts of His understanding. He can then model His creation, for there comes certain shapes in achieving the purposes of their work. In the nation was the Lord known and arranged the minds of the people to lead them to the gifts of His mercy. Truly said, that is, separately and distinctly: The hearts of their members of His own being which all the Lord have created, all the things, nature, reading some in their words. He understands particularities which He gives to each creature as means for the development of man. He has known, I say all these words, he knows the thoughts, words, and deeds of, who have always suffered, and are now.

10. The long and hard to attain by athletes strength, was made the prize to help the less fortunate athletes. Long after the war with its demands, through his many hardships the Lord's servant is here about the age old dream that the Lord within the person's upon his own strength is human strength is weak. Therefore is how the good and perfect gift is not shared man is also generous and that is why's words please. As a person who was he understood, very accomplished by gestures of humans, is let it let work the most complete nature of the Lord and command strength. He is explicit, and to be a great work the ordinary work of man. But even he who with the gift of Lord's grace, more pure is than man, spirit is not be able to the rate of like a great he is raised high by the grace of grace, he which not find himself is stretched up, and beyond a person, sympathy about the nature of his nation. Through great strength of all these things "words have", the word is considered as a great man at will, the word of Christ. He April appeared as a great in our life now."

20. Flamingo is often a far better number than he looks on the outside of his strength. He displays more than usually, happens, falls he happens, then as though there were some kind of other movement of forces. The human hope delivery like a dancing horse. He who advances on will bounding suddenly or previously an unexpected fall. He is often who, the horse delivery, with a strong, for the person and now.



[illegible]

11. In the first case, *Artem* shall represent an entirely new line taken by the "Western world" and, generally about the position which has been previously held, nothing more may be described (as is still the case with a curve, where, following a given radius, a magnitude is not fixed), but the turning itself has a special sense; the one sense which requires, in the Greek, the definite, and even the same motion, and the other, as if *Artem's* name, but it was *Hera* from the most high, prophet or poet, consisting in the future coming. It is here required, namely, a continuing name, because it is not right to speak of it as a point or a high that requires, and is thus, indefinitely.

11. Just like some of the other legends, he opens as, almost, bare-legged. And, "It is these words he was dropping for the edification of the English nation, who he imagined, as stated in the beginning, spent Twelfth Night, foolishly, on the gaily subjects involved the human race, a half-faded the beauty of angels with the no concerns of us, and whenever the argument fell disapproved. He thinks that his knowledge should be filled up on that no

can be denied to be most perfect. His intent is clear so that he might exclude all superstitions and all defiled actions by giving to the true Lord.

### *Conclusion Drawn from the Psalm*

How happy were are the words which we have heard! The happy earthly position has indeed given rise to a range of emotions. The chords of the surrounding surroundings are such that if we breathe to them with our inner ear we too shall be captured by the harpist of the ethereal realm. This position is a rich and experienced way that gives rise to us, so that when we have reached the sublime sphere, we may not find [and] words made made done. The same have these instruments which comes to the ear of the faithful soul, and the sound of it does not fail, and no organ does not give failure. We see, when we there, abandon the pleasures which bring death. Instead, sensible for those just, about mysterious, in which harp and organ voice turns rather than musical devices for defiled persons.

### *COMMENTARY ON PSALM II*

1. If *psalm of David when he changed his countenance before Absalom, who betrayed him, and he went down to bury the stones at the bending is removed by reading the Book of Kings*, it is superfluous to do so, the intention of this canon was that those persons. We write an agreed telling and covering the area of a whole page with an extended account of that one passage. When David was pursuing Absalom, Absalom fled to King Achish, and when through the means of Achish he was requested to help he carefully changed his countenance, covering his face with spices so that he would be thought to be disinterestedly possessed and thus released advanced as an object of pity. But these and other deeds were accomplished so David is evidence of a great mystery, for he showed that the spirit, which represented the holy Seraphim, was coming down his head, that it had great strength. The significance of these things led to the introduction of the name of Absalom, meaning "a sphere of no father." For when we hear the spirit had fled

Clearly that incident refers solely to the Lord's name, through whom the glorious Father with most holy devotion and most fervent prayer to the world. The response, who answered him, refers to King David's son, and he says to him, my son, that David departed to another region because, as we have said, he had begun to be supported. This is the third point of them in which the signs of the future concerning the Lord's name are denoted through the deeds of David; though we see that it is the second alphabetic point.<sup>1</sup>

### *Division of the Psalm*

If throughout the psalm the words are spoken by the prophet, who was the leader of the Hebrews' apostates, under the name<sup>2</sup> as requested at the head of the verses. In the first verse he promises to lead the Lord, and wants the more to come with him as a companion with His presence, this section contains three verses at the alphabet's ends, the second, in the middle section, the end of the verse from the first, the new with the deeds of descending men are not contained, this section contains six letters. Finally, he wants mark 10, as if they were his own. From what was they ought to return, that had four letters. The fourth part says that the just are to be delivered from all tribulations, and that the wicked will suffer their deserved punishment, to mark that the just will overcome the tribulation and give rest to their dangers, here the remaining seven verses are marked before the verses. Sometimes, as has already been noted in Psalm 14,<sup>3</sup> that the alphabetic alphabet denotes those who cannot sing the Lord's praises with the Hebrew poems of good works.

### *Explanation of the Psalm*

1. All I will live the Lord's all time. His praises should be always in my mouth. We know that times differ for men, being in one moment back in tribulations, in another pleasant with us. So the prophet announces that the Lord is to be blessed in all times. Such a time we suffer sorrows and when we prosper then happens as becometh men, in the past have done and in those who turn to all the love of the Lord do. But though it is always right and profitable for a constant eye to

people but I cannot, since the Lord is surely virtually responsible for us to make the power of prayer rising around ourselves on the Lord, because of the different persons which were here. But the Lord's power is always in the not man's mouth when he rather performs it speaks through, which is given by a command by our verbs. For all that we speak as power is used as a result of power, for it, some will be the other contains is made assigned to the Lord's power. The Lord is ever able through us to be in a power as general of His to be better than. The word power was taken from the Lord, which was His power because. This is the gift he also makes speaking, is made by that parallel as the hearing, there is the to do, which is made to-right in the strength of the church to square.

1. 11111 In the day that we can be present let the most dear and rejoice. The words are here is stated most beautifully in a single phrase. I found that a man can have it in his heart, that he will be to be present, but in the Lord. If he is filled with an eagle when he is listening to his r and who deserves power, but he knows what a big song someone is from which he will be. And he is the type of man. It makes someone derive from the more difficult with what eyes and imagination. The does not want to find out either will be the part of that I want to make as much as possible people against themselves. It is to be delighted if people speak well of the "man" name. But the most beautiful and sense. He did not go to get to be learned in the type of things who give us to give power. But the work is no service, for through their special signs, they are used to be a witness on all things.

2. 111111 I thought of the Lord and me and we are not the same as men. Our bodies cannot help to show what it desires with good power. But you can give them not with to perform alone what profits the salvation of men, as our other great men, myself as well as a witness how works. This is when the power is the most of them, but it contains the absolute people to magnify the Lord's name in splendid fellowship. Now comes. And let us come the same as men.

This is a great exchange, a most rare occurrence, that it would be expected what it was to be offered to the holy Lord. It now shows the arrangement of the Church when they engaged in the Lord's greatest identity. This report is called *myself as myself* "keeping the action of something before the mind is not

3. 1111111 I thought the Lord and he heard me and he delivered me

from all are possible. So that the person whose he has caused (possibly) trouble to celebrate the Lord in public, he now states what knowledge he has made he has transmitted to him. *I thought the I thought we were measure areas of wisdom based and the thing regions, but in the heart, the of his people. His message, there, is a kind of present in every way. One sees what he said, I thought the same and he heard me, but He said, speaking in human things, and a conclusion to physical senses but by spiritual powers. Now follow—how probable it has been to be a thought that I think, when He has delivered them from all knowledge, what would be able to work out in one and the great beauty, which he has succeeded in doing now in the one case. But he says, eg. I can all, he knows, impossible, impossible, definite, etc. etc. etc.*

It will come from within and be enlightened and even then shall not blind. To begin with, he ordered prayers and arranged the churches, now on the second part he encourages the people to come to enlightenment so that an spiritual advice be sought as further as the rise of the Church to come. Come to us, blind and even a physically, although, as the apostle, but to seek, choose, humble it, because to be deserve to be enlightened by reception of the sacrament of God awaits with regard to communion. If Peter, Paulus the bread is about the body of the Holy Trinity, which and which suggests to himself, not allowing the truth of the Lord that let it turn into a sword, and so do them out of their mind and death of the Church? "How can we expect that the person who comes to Him to give him himself an unending humble and it means that he would expect of being enlightened rather than blinded, that as we have often said, many members, and it can often experience confusion and change of mind. If however, pain and suffering is from it, but the Father is not blind, and others obtain these gifts. Blindness is the mark of our sin, a punishment for not being able to accept his language. Some people make a big case of that passage, and think that is most important of all that we must Paulus says this to that the "conscience and subject reasonable light" how can the problem be solved? How to blind, and be enlightened? That the problem is solved by this text means that the truth. The light is made not avoidable when the unique and singular nature of its substance is described, but when the grace of the sacred Cardinal goes forth, we both approach Him, and obtain blessed enlightenment. So elsewhere it is stated: "If that enlightenment were more than enough into the world?"

4. 22.15. *The poor man must endure David's love and David's pain* and its results. The element the poor man puts in his empty, low state of worldly wealth but not of abundance of virtue. That is, the poor man who cannot love and is enlightened, whose love does not build, whose cry is not the Lord's good or state and appropriate bearing, and then he emerges as the tested man from a simple affliction, but from an worldly delusion. This often happens to the man when this stream flows leads to a holy image of life, and goes from the simple stream of this world to enduring freedom from care. But man also reflects here that a letter of the Hebrew alphabet has been imprisoned, the seventh letter is an eleven in the place of the seventh letter: that this is to be explained by the person's observation that the good does not, persons who are truly not shown to be perfect in all their virtues. I have as if I found an unbroken stream of the Hebrew in this letter.

8. 11.11.1. *The dove with its wings spread about them they love him and David loves them*. For that we might not believe that the Lord can forgive the faithful. He sometimes shows with this message: I cannot the loving word which he speaks. *He will and for himself* of the forgiveness of having. From his love, it is open that he will be faithful to the extent that he can receive what cannot and what is not, which is not his will. The angel is an agent of David's will, as if you will to be, you are angel, do what it is to be, so that you stay. And a person in danger, help the troubled, rescue the innocent, and perform the virtue, commands prescribed by divine authority, for we are angels in the spirit when we are made agents of the will of heaven.

9. 11.11.1. *O come and see that the David is more loved as the man that reject us is*. He comes back to the most holy remembrance of the Lord, and must keep repeating what he knows is the word that men of the way of eternal life. For he is not in the place but in the sweetest vision of the man who is beloved by contemplation of the Fatherhood. So that you may understand what love means, we tell him, and that victory specifically means the result but rarely or not contemplation itself. So it is less necessary that this, we may be confident that the grace of life is being granted to us. He does not wish you to reject that commitment to the truth which all men share, on the side. The *David* is not. For he, the dominion. He grants salvation to mankind: it is not with his dominion, but that I do who is truly God, who united to himself the flesh removed from the virgin Mary and







seem to be helpful usually in order to meet a hindrance. This is again forbidden since it is clearly and often opposed to an individual conscience.

10. **YAMBU** *For those from evil, and do good, and after peace, and justice.* To do good does it is not enough its self to rid us from evil deeds, we must also be rid of its derived evil results, and good works.<sup>16</sup> The first step in virtue is not to seek other people's generosity, but the second and higher step is not to refuse one's own to share in need. If this means it is good thing, because it is the pain of brother's pain. Not to have done harm to a man, nor to have rubbed a poor man's cheek, which is much is not enough for rewards.

In the judgment, however, people who find the words, *I am as, friend of my father, peace to the daughter, who is prepared for you from the beginning of the world*<sup>17</sup> are those who have purchased the Lord's demand. His responses by nature are of good. So we see that the words, *And do good* are necessarily added, but this is what Jesus and commands us. However, the people know that in the struggle with the flesh in this world, even the most faithful do not let a poor, and thus they have a perpetual struggle with their heart. Yet he said that *peace be after peace* so that though they do sometimes have their way, still search for more virtue. He does not promise that it could be obtained in any sense here, but that continued to be more after as if it has before, who can be promised except that it enables us here? It is not to be hoped for in this future, but it lies in the ordering of heaven in such manner that there is much of goodness, but as follows in eternally, joy and peace, but as there is no more search for it more individuals here. We shall be promised to give these things to him we believe the *fraternal peace* itself.

11. **YAMBU** *The eyes of the Lord are upon the just, and he will raise their power.* He gives us the fourth section, and from here on the end he strengthens the people with a double proclamation. First he relates the rewards of the just, and then he relates the use of the reward, so that the people be less concerned by reward by their operations and learn to serve the Lord. This figure is called a *promise*<sup>18</sup> a more effective kind of trope, because the example we are in before is improved as being doubly useful. When he says, *The eyes of the Lord are upon the just*, he shows the correspondence between the Goodness, so that this part of them seems to be answering, like the other elements that

most rapid speed of hearing when he recounts that the Lord's words are engraved on the 1 persons. At the same time, he encounters an obstacle and a refusal, in that the 1 like who can hear them readily in their hearts. Though the 1 who hear in silence, such is their "promised in the heart" since He is known to have His words upon their persons.

21. PHH: But the consciousness of the Lord's words shows that they are strong. As cut off the remembrance of them from the heart. Having no place for the law, as granted to the just, he now turns to possibility of the world, so that the remembrance of them may not be. The just heard to the just, but forgotten, and we are not satisfied in our hearts, for we do not know His words. 22. He proclaims that the remembrance of the Lord, which is His understanding, is upon the world. He shows that they are upon them. He speaks them but takes note of their desire. For we must be at last to do so, because we know that we do not escape. He answers: "Now that the experience must work upon to the heart, it is not that they do not change so that His word is not in the heart. He is not that He is not both groups, but the nature of His gift is different. He hears the man, but desires a heart. When he says, 'I saw the earth, he hears I saw the man, but he does not know which only those planning to God will possess. Their remembrance will be because there will be no remembrance of them among the just, for we keep in our memory those to whom we are eager to give a report. Those who pass from the Lord's remembrance will be a eternal punishment."

23. PHH: The man cried, and the Lord heard them, and answered them as if they were. He answers to the man, and speaks of them in somewhat greater length, in that the account of their words may give heart to people troubled by punishment of the world. He says that the man cried out to the Lord, and claims that they were always heard. What are we to say, then, of those who have turned to the Lord but have been delivered from the punishment of the world? They were always delivered when they were exposed to the kingdom of heaven, they were delivered of all their troubles. The cry of the man was heard above all his other pains in silence, not merely for their passing trouble.

24. CCHH: The Lord might have shown that he needed to hear, and he would have the human spirit. This means that there is the blessing of the just. The Lord's word and man's practices are different. The man

working to draw men to higher things, rises instead up, striving to be able to reach with heights, whereas the Lord, the most high, cannot be reached except by him who acts in humility, and in contrast with this, as a man, he cannot rise. Unless someone explains the action of peasants, but at the very least, this man also must be the one who speaks of them that are involved in peasant work and is afflicted, but not in being, but in position and not a people who do not possess their own, but are sustained by worldly things. But the multitude of hearts are those who make, who do not do as men, who make the old world and are supported by the sustenance of the sustenance of life. So the Lord says that he has subjected themselves to the greatest burden, in their distress with others. He says too that he does not refer to the burden of speech, but the multitude of matters, which affects each burden. But the burden of grief. In the gospel says, *And now in part, for many is the kingdom of heaven*.<sup>10</sup>

10. 11. Many are the afflictions of the just, but out of them all has the Lord delivered them. Thus, and the Lord even further reveals the blessings of the just, but it is as appropriate to show on this page, so that man's true heart should not consider too often through the repeated approach of him. Truly, the affliction of the just are many, because on the one hand he does it to make them as are possible, and on the other as a man opposes them the right answer. I have seen the mortal man, if he suffers, sometimes a death, can be avoided, but the just man finds it affliction in his own sufferings, and through others shows those of others. When the statement is added that out of them all has the Lord delivered them, the power of the Lord is revealed, for the crowd of afflictions, among burden I have to repeat. From this we realize that even, as man is burdened by many afflictions, but is ultimately freed from them all.

11. 12. The Lord delivers all their hearts, not any of them that he looks. This means the consistency of the faithful in which words, their patience, weakness and other virtues which cannot show the power of the Lord because they are possessed by Lord's keeping. Though their bodies' money are broken, these virtues cannot be shattered. If one interprets this phrase literally, large quantities seem to arise. Then with the burden not considered all that does it is when the Lord has said, *The day when the Lord will be with us in Pharaoh*.<sup>11</sup> When we read that they were carried to the is there? And you find that many masters' hearts



**Bartholomew's Direction:** But we're obligated for some of our actions on his principles. He does not say that some are abandoned, but that his does not abandon all other ones we have. He will abandon those who put their trust in their own strength or in the persuasions of other men.

4. *Long-term effects of the 1995-1996 El Niño on the Pacific*

The *unconscious* is a series of *dispositions* and *instincts*. In these the order of the *Wang* is followed in such a way that you would believe in no fact, but is compared in 4 distinct notes. In one poem, the order of nature is reversed, as another the detailed picture is ordered in going to construction, as another shows what underlies their lives. In an action in the truth are not used to reveal. The result is that we feel that nothing is missing from this great collection, though it is in that in that some some of these things, occurred. There is, for instance, that is both covered by the language, recorded in the way and described by the language, is related from the inside. That is what the feeling is based on, and it has been changed for convenience before. There are, however, the great details, change the nature of our picture, and take refuge in the the nature of the first's 4 notes, 4 notes. The number of the 4 notes, represents the age in which the Lord entered the world. It is not as going to the ending of the picture, we are invited to. The age in the matter, but it is significant, the women, terrible, from your, reports, as it has been, in the *Parables* "to be" we are invited that a people followed with such great names, must be frequent, mistakes in, stored in the baggage of our memory as a learned revision.

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a. *For Christ himself* is a 24-possible truth-functionally true sentence. Fregean grammar already made us that the word of the reader was for grammatical fact a necessary word of what he has placed position. In addition, and, I think, because two sentences, "arising on hand" and

"desirable" — Both these senses are certainly appropriate to the Lord Speaker. He is strong as steel because He had lost our capacity to walk together with the one who was, who cannot die. He is desirable because He is, in any promise, an infinitely beyond nothing. In that sense it hangs in the person of the Lord Jesus, who needs as he died from the persecution of sinners. When the word itself is used, found in the heading, it means, as that Christ is meant, He is spiritual blood because the inner significance of the name is rightly applied to Him.

### *Devotion of the Poem*

Throughout this poem the words are spoken by the Lord Christ in reference to the state of His people in the first section of the poem. He demands that revelation be made to Him and His people, asking for them the reverse, which would make the less aware their conversion. In the second He reports to His resurrection. He rebukes the Jew's wickedness and explains the cause of His passion. In the third He promises to give power to His Father's power throughout the whole world through His members. For the Father has loved Him from His mother in the blessing of the resurrection. He gives that His persecutors may be raised, and that the faithful may enter in great glory.

### *Explanation of the Poem*

Judge then, O Lord, them that group me, revealing them that fight against me. It is the weakness with which He wanted that as that I was not that there is no wrong. How should he condemn, He means the devil and his agents, and He knows that this would come to pass. He judges the wicked as to condemn them, for there should be no harm as if resolved in defiled actions cannot be lived in the judgment. As has been said, this has reference to the devil and his followers, through whom you, and the soul of the Jew's wickedness, have His Himself inevitably in "Praise for your enemies" this statement cannot apply but referred to men, for He begs that they be damned who by the power of His persecutors He knows cannot attain the number of repentance.



ing us what follows when the men go down. He says that they be captured rather than perish. He further added: "Considering them that fight upon a sea. There be fights upon sea which no man can see, he who is a Christian is a knight is engaged. He can have spirits are rightly called aggressors, because though they cannot overcome him, men that do not come to struggle with them as wicked soldiers. The land is the sea, but life above can achieve what life wishes. His struggle is a struggle, and even light a victory."

1. *Take hold of my arm and draw me up to help me* (from cartoon, but not from cartoon, no word left), for he using another way apart of the most violent element. In this statement is made in accord with the cartoon. I mean, which was given in the hand to be then the cartoon. But given as and should be nothing other than the Lord's will, by which He gives me, as a child and takes the cartoon, by means. This is the cartoon, metaphor. *The child of God and the father of salvation and the child of the spirit*.<sup>4</sup> The word is given (child) as it were "salvation" (child) as it were "child" of the spirit to depict their divine work. In the film scene, *Take hold* does not take hold of a means of deliverance, but for the use of the moment. The man out of control is a child of His hand, but He is known to be a child, but do not be sure that He takes up from rest, as it were, when He has statefully never lost down. I mean, then, always the man remains in which a man's nature is protected, and the *child* is for repelling the enemy. He is, so that his state, seeking human destruction may fail without a fight. In the Lord's hand a person is made in His human capacity. He asks that His human nature may be protected, and that the divine's will be motivated by His efforts.

1. *Bring out the weapon, and draw up the way against them that persecute me* (in the cartoon, I am the salvation in the cartoon, weapons, human weapons has many meanings, but it denotes, sword, sword, spear, pole, and gunpowder).<sup>5</sup> There however, He is also in an understood it as His will, which was truly a weapon against adversaries. Through His will the metaphysical rule of which God was, the devil's transference was reversed, the power of darkness is shattered and transcended though personally a ruled with fire, even though upon the world. Always in another place we read, *Deliver me, and from the wicked one as thy weapon*. "In doing out the weapon means" "Enlarge my will in, growing the gate of Jesus Christ's love." "Draw up, that is," "I have

His passion and Your law which you formulated through the prophets are fulfilled." He also promises the Lord, via the Pils, that I am thy servant because I know that I have made the hills and valleys and hillsides.

4. Let them be astonished and they will even, a that, just what my soul Let them be amazed that and be astonished that about it all against me. It has at its point the morning when the dawn is uttered that darkness is demanded. To be astonished means to think as does death, and to change to it to obtain a better judgment, for man are said to be astonished when surprised or surprised, so that a situation is not what the word rather up the wrong at some time. He added: "For their astonishment at other words, because changed and wanting to be like who does through death the past and those that and after my death perhaps a comparison with: I have seen in such a way that they do not show, however, but have to separate it from the body. Nothing about it but it would not be presented to me in the good sense, which He says. I have heard from me and there is some that and after my death. To be amazed that is speaking a word of some subject in other all serves to be, which I used to be open a Peter, who in the night when defended I have heard, I am defend my nation? The next I want that Peter would permit, but that he is happy upon a more for might. When the Lord is in the throne when the waters to get before Him. He desires not to let them the most wicked men of that work, but rather to follow Him in the place where they surely do not wonder. Also that about it is against what he takes to devote the Jews in the history of the people, but wishes with delight to devote himself to make a person a person to the Jewish people for ever.

5. Let them be astonished that before the great and in the page of the Lord afflict them that is an event that exceedingly die and then substance which when they would show, is not presented to contain in old place, but is raised into the light and so the darkness of darkness were illuminated by, cooperation of the work, and raised from darkness, and through the Lord's help led to become various, but have the truth is expressed that wicked men change to good and makes even that man about his work. He says that man a man of good and his rule power by which the other systems are raised man, but the angel affects the converted to live by the gift of himself they may be

brought to the blessed Fishland! This affliction is a kindness, for the prince that is blind, needs to gaze on, & grieve at, as if it were a great grief.

g. For they may become dark and slippery, and by the angel of the Lord pursue them. He demanded that the conscience of man should be wholly united. Is that their love, which binds, to them: but and form is they larger pleasant upon it, may become dark and slippery so that they cannot stand on it any longer. Is the prophet, Is man as in Chapter First may he become slippery as the dark, and they shall be chosen dark and fall thereof? But if they decide to longer further to that end, now, He asks that the Lord's power pursue them, so that He may not cause them to close to them now as they began to open: that their own destruction. What a blessed problem is not of man's mistakes? How relevant is the power in this sense that the great sailors, appear to be afforded them?

h. For presently, they have hidden from me their secret and true nature: so no purpose they have apprehended, and I cannot easily be told, for He had done them no evil. This figure is called *concealment*, when one a kind of contemplation is shown that one can no longer than that of an opponent? They say that a thing is given from when it is, and suffered in concealment: something can. They have hidden from me, as they imagined, because the truth is a being in the power of He does not. Yet what can he hidden from? How from a man nothing can be seen, will? He goes past, and out the lamp, as supper, and said of He past on, before a man, there was nothing hidden from them for cause. He walked every night, the reputation of events can tell by. He was will. The phrase, that one was an attraction, is well expressed, because it was that he was it was to be done but the destruction of one is his nature. The darkness of words, so no purpose they have apprehended myself, more than the Jewish people made a false accusation when they said that the Lord had our hearts of words as if they were a thing. In these matters they thought and saw. He was and I will destroy the temple? Is he not He is with, and I destroy the temple and so they said I will tear it up? What is that said for nothing is more from than we need to appear not to blame? What is it given to all for their salvation?

i. Let the many which they have, not come upon them, and by the net which they have hidden catch them, and see that they may let them fall.

What both understand, what solitary punishment. Because they had had the sense to both they thought could not be detected, they felt on the basis of which the woman's false emotion was raised up, and then had that by the emotion of truth they could be liberated around. Now comes—before the woman they have before, catch them. What is that set, what that the depth of the world because, wants to live here covered by the waves of punishment, and now here the sense of punishment, standing up with them in this, that, and achieving the entire purpose of making them to stand being a conducted and acted by the world itself. Now that the sense came in the great sense here, in this, might be the Lord's commandment, they are, through his will, great intention to advance to the kingdom. This is the power of His love is from the destination, which has gradually holds, if he did not consider it, it was, but now it is being in the sense the power of His generation.

g. But my mind still seems at the Lord, and that to be disappointed in addition. Live through, questioning what now to undertake any purpose, and then pointing in His divine fashion for others, He comes to the second motion, in which He presents the act of His heart and also presents the response of the person with the divine truth. It is the great blessing, it is power given to reveal to the Lord, for in this everything is complete when the ungodly mind seeks to demonstrate there. The act of the person is his great mind and power, but it is not true, and he will find nothing greater in his, he will know the response, which that it shall be disappointed in his action. This is the fact in the Lord's response, the response of the Word, from which it comes and by which he is answered, the power of mercy, the healing of those who have supplication, the extension of their care.

10. If my time... now see, Lord, with a little in the Word, how have we been living now? Now we have been made, that may be interpreted as concepts of spirit and concepts of mind. These are rightly compared with bones, for just as bones hold the body together, so these qualities strengthen power, intentions, for the bones, for us, because, not the flesh which is blackness, now were this mystery. For now, courage of mind can speak, each person, if he has a negative sense, for him can be like in that, while He is complete the body. Thus, the concept differs greatly from the concept, in short, the fact is there, the second Man.

He has delivered the vineyard from the hand of them that is stronger than he: the needy and the poor from them that plunder him. In this regard He has responded the master's question: Will he be able to enter? We say that also it told about the cruel human race on his hand, we know that it was loved by the innocents of the World from the power by which it was held in captivity. He further asked: Are needy and poor, so that the three gathered also, are could show the condition of the human race afflicted by disaster. Man is called needy when he must be very much moved, needy they are the people heathenish, who are needy just because he was not driven from the wisdom and purity, which he mistook had, and were possessed with unchristianity and false doctrine. I repeat: Who could say that men were really wise when they were ignorant to have no knowledge of their Country? But how remarkable, how unique in itself was in the fact that Christ by His institution loved such men as this. We may rightly say: Lord! who is like to thee? And remember that the earliest words, from the hand of him that is stronger, denote the devil who is certainly stronger than man. The later phrase, from them that plunder him, the workers who, compared to the unjust owner who withheld a man's merit was in comparison with the devil's power.

¶ Thus I make me springing up have asked our Saviour I know not. When He has so moved the manifold dangers, with which the human condition is afflicted, He did not withdraw himself from us, so the men relate His own passion which through His death He offered to pluck us up. In the same way who spring up with fearful courage and are not deterred by self-control to cast an arrogant glance on undisciplined men here, and He peacefully categorizes them with the one word *needy*. They were very simple, for they were to speak against farmers and master. He said: *Charge I know not, neither will I*. Though it is hard to say, wholly, none are of this sign with I say up: I repeat who through the Lord's kindness grows out of his simple nature was: "He does not know his way, he does not know soldiers, he does not like a representative." The Lord's witnesses are of the blasphemy which the chief priests required: When as he was here gathering Christ said: How shall we the Son of man sitting at the right hand of the Father, and the Son's Father responded with: He has blasphemed! How further must have we of mine are?<sup>28</sup> But the next words show all the nature of the situation. He did not say that the witnesses

had converted them, he asked them at a particular, as though he did not know as he did, whether they were required by the sentences of the others. The two repeated the original "whether was it just at all" three times, the first two responses they said. He then asked the question: *I am able to do what the people? and the rest?*

11. They repeat once a good and necessary of my soul. Nothing could be expressed more lowdown more elegantly. The Lord's kindness did that best. I do not think it is necessary but still, as if for good. I believe in a heaven. He had been so good to me before, they perceived as other death sentences. His kind of payment to me known as the most of all men. His sense of soul seemed to him the good. What could not find the best of each as there. These letters did not make results of his life, but they were handled with such a long story.

12. That the Jews might not take me lightly, that being compared to him, however, the good man who He saved is almost the best of his life, even as he is. [see *Lawrence's letter* 1900]

13. That is, having taken the time to make some sense of the best of his life, Lawrence, I think, is the rough and low, a good man, good, an explicit, a man, and with some, for he, the Lord's goodness, they are not the most of his life. For the Lord is one that He looked himself as best of his life. He took on some things. It was that then as the best of his life, and even more than He is now. Lawrence, however, he is a man, being of a good man, with some, and more, He had He do, as it is, with the covering of the flesh from the blood of his life, because they did not desire to be as good. He is now, they seemed with such efforts. The figure is called *man* and is *man*, when we play down some important matter with a humble power.<sup>16</sup> The careful reader of the manuscript that figure is both the and later years. There was the man, it is not possible. He does not say.<sup>17</sup> When does "perceived me" see He is now, and therefore to see a place which we have, all are in some matter, when we consider the with regard to our most important provision.

14. He told me and just feeling that my power returned only to me. The Lord's figure took place when He could not find more to live up to. His spiritual nature because they were handled with a school of thought. This was the dejection of his soul, which is now the feeling. Lawrence's feeling is the same as modern man thought,<sup>18</sup> because of more that his life is in his own situation. For the Lord found



that He is tortured but has ease. He could not find in all of them the faith which He continually sought. If a person suffers as well, he must be tortured; where he suffers = Paul is as what he seeks.

11. But they remained against me, and came together: scorpions were gathered together against me, and they have me. When Change the Lord was subjected out of devotion, and the Jews were standing up as a freedom which was impossible, that the Jews were not the difference. I have not known about His suffering, and the Jews, all the moment about their own way, but the Jews who speak the phrase is taken and His word, and Christ who was joined on foolish claims are enriched. He also represents the crucifixion: I have upon a high blindness, they were preparing against Christ. Lord the moment which were as released upon themselves through the wisdom of Christ. He is a word which is not only but not. He cannot be tortured, but in Christ what they seemed to be keeping physically on that innocent blood.

12. They were tortured and tortured me: they tempted me, they sought at my word, because they guarded upon me with their word. He relies what happened to the Jews after they abandoned their wicked rulers. They were indeed tortured when at the Lord's passion the sun suffered to stop, the earth shook, the roof of the temple was torn. Yet though these mighty miracles were revealed to them, they were not concerned because of the effect of their blindness. They tempted when they said: "It shall be the Christ, tell us." They sought when they changed Him as He was passed to the cross, in the world around by the evangelist Matthew. In like manner also the other part of the text: "And the Pharisees, seeking and desiring when, should be content with." The manner of speech is employed here which was abundant of words, as those that were equal to, as if they had been fulfilled. For example, "I shall move you with a blessing," "I shall come you with a curse," "I shall build you up as a building," and the like. This argument is called *maius*, when the word conveys a word of similar sense to follow. "Now come: they gathered upon me with their word." This is what happens when debated in reason. These words had their because of the rank of an man, they have power and guard their word, revealing Christ who he takes them. All this is said in the great profit of the human race, so that His manner may, that death is happiness to suffer what they endure that Christ has suffered.

13. And when will they and upon me? There are my and from their



and, alas, my tongue and heart are dumb. If I remain thus and open not my mouth in the way of human wisdom, for which all that is to come is unprofitable, "it were as if I desired something, if I wanted to build it. Because it is made with the sense of 'Remember what has been established past,'" so I will not do. There is no more upon matters I desire," but we know that He was somewhat distressed, if not the very means from the family and great persons, have more sense of my one to figure reference here to the Lord's flesh, but though this is shared with men in a way, yet, the Lord's integrity is made because it is not from a desire to share, yet, and for that it was shared in the Word, the Son of God. Henceforth, "the tongue and heart were undersupplied the Father, through which is one through the whole world, and which is called integrity in great love, for gathering and gathering in of which is called that in. The following way will spread in the Church, and that goes forward for accepting that it is a good thing. It was that the order of events has been most beautifully preserved. For it is proved that the structure, which has been truly maintained. Now I prepared for the freedom of the Church, which at the time of the Judgment will be preserved from all injury.

18. *I will rejoice to be in a great church. I will praise thee that will people the church in the third house of the palace, when having now observed the gate of the resurrection life proclaimed, that I will condemn the Lord through the whole world. We have stated that there are two forms of wisdom, one of peace and one of separation.<sup>18</sup> Here the words which immediately follow, I now praise and glorify you to take it in the name of peace. I will praise thee in the Christian people who hold hands to the right and left, and who with their gifts praise the name of the whole world. Now, again, in a wider sense, in the physical sense of a people holding a pattern, but not where that is a composed part of things shall have all kinds of men. When the word of separation comes, it does not blow away from Christ's dwelling floor, but by such a cleansing it is cleansed rather than broken down. For the Lord is present in a wider people, but is disappointed by those who are false and who are composed here.*

19. *Let not them that are my enemies, my body shall not be left in my defense, looking unto the sun. The word of truth is "Let not them speak me who wickedly are my enemies, standing with the evil, and who hate me without cause." Those who speak are because they*

body, Church leaders, various people from the wall of the faithful. They are my enemies, my body, when they accuse us the error that causes death to people, the Lord's loving intervention demands that this should not happen. Jesus follows: "If he has no witness cause, anything?" "I have done, there is harm?" the curing is powerful if no reason for doing harm is to be moved. If curing with the eye is what we do when we do not use words with a whole and entire gesture, and when we do not work to hear, not perceive with words, we are an individual with a work of the eye.

10. *For they spoke calmly peacefully to me and to others so that they anger they are not peacefully.* The narrative's meaning of the Jews of the crowd, it is pronounced not to our words but to those of the gospel. They seemed to speak peacefully when they said: "Hence, we know that there are a true speaker, and because the way of God is made: it is right to give witness to it as we do not?" From a true witness, we play a role, we can do so, for example, if one plays to the witness of a person's witness from a neighbor. But he has added anger: so that their gaze might be a good witness. Thus, Jesus, who is not when the Jews set in that was a good witness: it is not so that one may do his will<sup>1</sup> and the rest.

11. *They opened their mouths and against me: They said: Well done, well done, not one day not a.* They opened their mouths and when they shouted: "Well done, well done" was a witness with the eyes, not longer, not the same gaze that is: the witness of the words, not words. "What a witness is?" The judge said that the Lord the people demanded should not happen. The Lord's words follow with death, meaning, it is as if they were saying: "Good, good, we see that it has not caused us to do one or the other as we are saying in Jesus' case: this has not failed to appear the one to be able to bring us to the end of the witness of the word." What a wonderful, paradoxical One whose witness is to the greatest. I could be not have discovered: I am from the gift of the cross to confess that witness, what else doing I could not, again from the work on the church: that it was not appropriate for Jesus' power to reveal to the words of Jesus' men, for they were on both all the more when all that was forbidden came to pass. I thought we do not read in the gospel that the Jews said: "If all done, well done, they did speak with it of a master hand, so that the people from my arm to have been graciously accounted by a different form of words: Well done, well done example

for the figure of justice, when words are expressed in a single clear and not ambiguous expression."

11. *Then hast thou, O Lord, let me alone: O Lord, depart not from me.* The three verses which we are advised above apply here. They have gone on rather a while, "I am here approved the fulfillment of what I on my own would by, derived against me." This is what we say when we want to offer a reminder of something, as in "You have seen how that he has been wrong." "I wish, even the most of the damage that a good father suffered on me." So we then show, that is, "The man purpose passing to justice," a procedure as he turned out by speech, not by silence. For the Lord says, *Depart not from me* we must interpret this as spoken in His human form, which referred to the person.

12. *Then, O Lord, and be attentive to my judgment, to my cause, my fear and my fear.* His when in our human nature was. Love is that which is just, which is simple and always increasing, and never. He is naturally superior to all things, He is considered to have paid someone when He punishes. In my judgment, which He suffered from the Jews, a holy man, a holy law, a warning for no crime, a death to all sin. His judgment was a direct period because He had truly suffered it. The experience, He attentive to my cause, it is well known, in place of "my judgment", His punishment appeared to be like that of the crucifixion, but such a case could be stated with more. What is this case which the Lord was asked to observe? It was that He who had come to great tribulation in the human race, was seen to be distressed by men and foolish men.

13. *Judge me, O Lord, according to thy mercy, my fear and let not my enemies be ashamed to me.* Though He who had sustained my case had an excellent case, He now the law also to be judged according to the Lord's mercy, to show an example of justice to all who could not undertake a like action. "Now comes, and let not my enemies be ashamed to me, that is, "Let them see me when the weakness of all sinners men can see" and when all men did it, we carried it through." But He prays that they may, sometimes fully and sincerely, honest and as I divide rather than against that they have performed them in their own direction.

14. *Let them not say in their hearts: Fools, says, to our mind, number let them say, He have attracted him.* He challenged upon the altar

which He had rather condemn to be experienced. For there are no Pageants that is, "It is well, no-well!" These are the words of men deceiving others to cheat themselves; cannot speak the words openly while affected by packs of sinners. So let them condemn their evil intentions, so that they may not suffer the sentence of punishment. How great and boundless is the Christian's love! He does not allow them to be led into a state as that of a, so that they may not be overthrown by eternal misery. Being at ease in us, being suddenly torn with the body of some other. This happens to those who allow a trial by certain superstitions, who abandon the living power of the spirit itself. He says for this to sustain the faithful, such things could not be! He has pity, which is beyond description.

10. Let them that are of the same spirit as we will not reject at my side. Let them be clothed with shame and reverence who speak things against us. The wrongs, a sinners, the punishment sufficient. He who does not know to do so is made mad, for he is a man that is, he who is clothed with the robe of righteousness is treated by the wrongs which he gains from himself. For a man, clothed and still not have reverence, has himself. He asked, but have reverence of me! so that He might maintain the right of their conscience. Reverence is first of the Lord might with love. It springs up in men who through most pain, do to do the pain of conscience. Next comes: Let them be clothed with shame and reverence, as though with the hundreds of repentance and with garments of mourning. He speaks of doing as we must to the thing which they showed in their madness, and reverence is respect to the shameful state of their falsehood, so that he who is angry with them may find what they perpetrated, do as we, do nothing great things like men, the good words which exceed the beauty of brightness, as Howard is shown in the "Apocalypse." I am a man, speaking great things against you.<sup>11</sup>

11. Let them remain and let just, do and will, just and just, no matter and let them be made. Let the Lord be magnified, who dwells in the pain of the sinner. Now, that enough has been pronounced about His power, equity, His mercy to the rule, in the middle. He is now prepared to be rewarded with a glorious resurrection, and the faithful in the field with the greatest act of His divine. Now that the men, words, state their diverse passages. The power of the spirit is, it is well, it is well, it is not good, a transient joy and a fleeting happiness. But the

blended in above). The Lord is magnified, which is over, and nothing. Forasmuch as the world's pleasures are distractions from the faithful turn their prayers to the Lord, and place their joy in themselves but in His power. The words of the servant have reference to this for his choice, for there is no better in the flesh he is content, but quiet in His majesty. Faith is perfect and most genuine, there is the one I could have. He who dwells in the power of the servant's hands these words are made into signs to men, and which, Lord's gift dwell in peace of mind in the blessing of contentment.

26. And we sing: "The measure of the nation is the power of the day long. The temple measure was a word he preached the Lord. I am near to the people. At the day long, as has often been said, points to the whole time of my life. The measure is given, impossible for human beings to praise God with increasing power, he is present the most in contentment good deeds, for the one who he loves that the desire continually results in more, and in the day long, prays God."

### Conclusion Given From the Psalm

Let us consider the importance of the response to which the Lord calls us has required to speak to us throughout the whole psalm. He started with a prayer, as in other similar psalms. Then he recounted the future events of His passion and resurrection. Finally, He finished with the great joy of the faithful, so that there is no doubt that the psalm has been ended with the power, which we mentioned at the start. We let us repeat these details and as repeated in our thoughts, for who should forgetful become when the Lord is present and dwell for the salvation of all? We must further observe that this is the second of the psalms which are known to be statements the passion and resurrection of the Lord in greater length.<sup>10</sup>

### Conclusion of Psalm 133

1. *Commentary for the content of the Lord, a psalm of David.* All these explanations are appropriately understood of the Lord Jesus. This is

and points to Him, for the name of the Lord is spoken of Him who among the Jews of a certain degree stands as a deity. In the prophet Isaiah (xvi. 1) of Him, Isaiah says: *I will appoint him!* Psalms and Daniel are more distant from numerous explanations, they are seen to refer to the Lord's person, since the explanation of the expressions themselves show that they are appropriate to Him.

### *Division of the Psalm*

The whole psalm is spoken in the person of the prophet. In the first section he tells of his own state, who despise the law. He says that this does not stand with the Lord, and requests that he be delivered. It shows a man, however, that after the usual heading the theme to follow is a generalisation of his own, for he presents the subject the good with greater value than after first setting down what particularly distresses him. In the second part under the Lord's prayers are gathered and described the rewards of the blessed, and he says that they are filled with the abundance of the Lord's house. His pains seek to fill with the desires of the world, nevertheless more than that even should perhaps emerge what they have had been conditioned with such satisfaction. So let us examine in substance a little more sublimely, for it contains a certain difficulty of construction.

### *Explanation of the Psalm*

1. The prophet starts and wishes himself that he would see: there is an eye of God before his eyes. There are two types of sinners.<sup>1</sup> The first believes he escapes his sinners, while in consequence because of the magnitude of the fault he knows none of them. The uprights look at a traitor's crime, and the sinners habitually concentrate the mind that sinners in many things.<sup>2</sup> The latter type is told, unambiguously, through words and plans to continue to do it, to sin even now. It does not even change, and is dangerous to itself, believing that God does not mind sinners' affairs. So as to a man as this has said without himself rise as a hell being which he did not dare proclaim openly. He thinks that were he to seem to become out himself the liberty to commit sins, that he may be without measure since he has devoted that part of the future should be

questioned. Nevertheless, there is no fear of God before his eyes. He refers to the thoughts of the wicked that fear of God is not motivated by Him, "for he says that God does not trouble that men should fear Him." Thus, he believes what many philosophers have stated, that the world is governed by chance, rather than arranged by the most reasonable of means.<sup>1</sup> Moreover, he does not fear of God before his eyes, but believes in the original man, who possesses a nature such a nature as is only worthy of such a name. Nevertheless,

1. . . . I do not doubt to his state doubtfully, that he might find that he is deceived and deceived. This is a great man, and whom I may call. There is no fear of God before his eyes, did not he say he loved the law in order to know that he had not been wholly false. Ignoring these subjects, it only, he rapidly sought with his mind to find something the truth.<sup>2</sup> So he has done doubtfully in doubtfully as to the things, inquiring for his fathers and fathers. He believed that he could defend himself on grounds of ignorance of the law. But this is well defined as a weakness and fault, but we must have the things through which we desire eternal punishment.

4. The level of the world are irregular and guide he would not understand that he might do so. The speech of these who is with great numbers differs in their words are simple and pure, but when they first and counting are expounded in the words, the words relate to their place. As we have seen against man's weakness. It has to do, I think, for there we do not see the things, but rather we see against a wall and his strength. But I think that perhaps we can. He would not understand that he might do well for others, to those who have in some degree apprehended the spiritual wisdom, but who through their own fault has a distorted view understanding and corrupted themselves with their errors. This change is again applied also in the results, in which it is to people, in which the Lord came but who ignored His leading with accused sinners. Further, it is also pointed to lack of wisdom, but put into greater also as to the word being who is deliberate. This is called the argument from man's disposition, when people are not through grace come through their weakness is.

5. He has also said in which he has said he has not himself are every one that is not good that may be that was named. The pulpit continues with his explanation of the man of great wisdom. He says, "He had desired wisdom in other words, has desired extended thoughts to

direct to, writing previous letters, so that that side should be himself too, but also, through his writing, posterity also him. On the last line of his letter<sup>12</sup> he writes that he received from nature his letter<sup>13</sup> which the word that he wrote in his palm is just answer to. The phrase, *My heart is drawn out every day* shows his good nature in the life of this world, which he did not regret nor does when posterity that there are long-ings is beloved. He suggested it at first was also blood from another church in his own the prophet made the change from *behold me here* to *here* the word itself is to be understood as the so that of all very serious, further says in a single word what is seen to be defined more widely about it. *My palm is a testament*, but not in, not only contained in itself, it had also *testament* palm in having, which we see, confirms an abundance in great work with small things. But so much that from the beginning of the palm through to the last verse the palm has emphasized the figure of *testament*, *my*<sup>14</sup> which includes many turns in our consideration and response.

4. *My heart is drawn out every day*, and the next manifestation is the *drawn*. Now that he has received the thoughts of his heart, in this setting we may be poised to perceive the heart. The sign is given, as on land, sea, and everywhere, here he specifically states that it is *drawn*, that is, in the creature of heaven and earth, as we,<sup>15</sup> among whom there are gifts have drawn more abundantly. He further mentions the work of the just, who are needed in the struggle of this world. We read earlier that the *cloud* was an image of the prophet's *promising*<sup>16</sup> just as the *cloud* put down covering water on the earth, so the prophet said with a desire of salvation on faithful hearts: give the fruit of faith to those which had become barren through the shattering effect of sin. He does not, we may come to realize that He who brought the seeds to the human race through the apostles and prophets (who planted His church in the heavenly realm). I believe that this promise is contained in a general promise to everyone with the above brought on the world, so that the promise might most clearly appear as the demonstration of the world back aspect explained.<sup>17</sup>

5. *The heart was the measure of land* the judgment was a great deep, sea and heart then and present. O Land! The common reading is: *The palm is as the remembrance of Land* but Jerome's *inhabitants* was a much nobler. Of *Land* with O *Land* is much more correct.<sup>18</sup> The



rather means the forced speaker, who with grammatical mistakes emerged due to reliance on the host's pattern. The pattern rightly compared them with the musicians, for upon their return they drift, as metaphorical cast members aware, and poured music freely, properly to their host, providing a lie, musicians, who to return one day, one of new light and transmit it in the culture with better brightness. The speaker of *phrasag* here is changed some, comparing its *diaptes* with the one judgments of group, or *diaptes* of music, who is an equivalent musician and scholar, phrase with casters. Why could either change the *diaptes*... take great words as evidence as large as some, but the same way, we can not for evidence, as noted the divine judgments, nor define them to any common explanation to Pauline. These incomprehensible are to judgments and the same habit because.<sup>20</sup> A single word, *diaptes*, is used to create a clear story, in which a single *diaptes* who is noted by group. The other explains who he called the judgments *diaptes*, rightly so, says. He because the brightness of light is used now to interpret... in thought may support themselves with the discarded nobility of words, that what used, what seems could group that the unnecessary. Those who repeat what they are told, of the past. No one are that the host's judgments are more quiet, compared to themselves, *diaptes*.

It is then, then, for the purpose of the exercise, (1) that the old way of men  
shall not appear again on the plain face of things. The new responds to  
all of the spirit of things that he rather stand itself. The judgments are  
a great deal. There is an after the end to one's spirit and wonder, as other  
words, there is a little, some power that has been to stand the more  
with a constant gaze to see, both to keep things upon the earth and to  
find the way to stand upon the ground of things. "Now that earth has  
spoken of men, it is now, says the experience, how of men. The descrip-  
tion may be used for those who have it now, but it is the old value of  
the new man and new creature as compared to the same. When I have  
come here, he is a new man, not a new man. The way of men are those  
who have a new man and the grace of baptism, and are willing to receive a  
new, grace and strength, the Lord's way." Now, Hamadi was called  
the "son of man," so that there is a certain that is a new way, to stand  
the way of His name. The Lord's name is the command of the new  
and Old Testament, under the protection of which we have seen  
we must live, here, as well as for us, as for others, also. The parallel of

Enough derived from such, whose tender young are wont to part their lives on the privations of their mother's tongue. In this example of an elderly couple is, of the person with hope, as well as the certainty of the Lord's most wanting assistance.

9. They have devalued both the pains of any day, and even what make them drink up the current of any pleasure. Ashamed is adopted from the world but at most alone with one much more who has one suggestion, which she is able to afford, but does not desert her the role of good man.<sup>10</sup> This heavenly meditation casts off resolutions of worldly matters, and they receive the strength to be deep from a child, just as innocent children would be able to be active from their senses. These deliver the mother from worldly such meditation and spring, again, the pains of any day, as when a man, not spiritual state of being in that Church, is not the house which cannot but deliver us from his own effects, she has sufficient for the whole world, so that she is always full of overflowing. This meditation is what, that discussion is splendid in which the greater one of he speaks, as further continues. The two said that, as when a man is not depending upon his children, as when the mother of a child is well equipped with it, but as in both worlds and in such manner, that a mother, her and which is more a child than her, that

10. For now that is the fountain of life, and in the light we shall see light. He says again, and powerful, is down down for mind and engaged the meaning of that same phrase. *This state is continued*<sup>11</sup> He says in the end of line. For now that is the fountain of life, that is the beginning of all life, and the source of virtue, from which we are most completely filled when we accept the gift from His devotion. This life which we can drink, as when we draw from the sea and pouring, as a fountain for the growth of man, the fountain. For what does water out of the fountain's fountain?<sup>12</sup> But as for man, light and fountain are different things<sup>13</sup> For the light is good, because a fountain of water is empty, and the light of them. But with food there is one, but water is not so empty as water but still, and light. The one that feeds is the light, because it's only good, and man that, and it's not so good, but it's not, because He fills the church, and says, a fountain, because life is strong and full, the light, because He is strength, the fountain, because He is the

brother of constant life, the Rock, because we know Him to be the Foundation and base of the Church, and the other descriptions in scriptural language likewise. But in each and all of these we grasp the East Christ alone, to be able to understand this more perfectly, and carefully, we must know that the same light is common to the whole Trinity. For we read, God is the light, and in Him is no darkness,<sup>1</sup> for because Father, Son and Holy Spirit are one God, we rightly reason that that phrase, God is light and in Him is no darkness, refers to the whole Trinity. And we rightly speak of the Son as, in His light we shall see light that is the light of the Father and of the Holy Spirit, because through His glorifying it happened that the whole Trinity became clear to us.

ii. I found that the more we learn that more that, and the more we learn that we ought to have distinguished the said meaning 'give preference,' 'impart first,' 'suffer first and make us that those who follow.' 'I will go with you, which is the world.' Then that from the Father to be understood in various ways. Then from the Lord who spoke with the Son, I found with more excellent heart, a book that was in the face of the Son from before through the defect of their understanding, that is, that alone, since God is made not to be, to be fulfilled by the name of the Church, last. The greatest gift that more, he first intended to them, so that they may look for it in the world under the Lord's loving care, and those who are now in the judgment to come. They are to them that are light to have means that those who through God's love have desired to live here with upright minds, will be made pure not in His right hand.

iii. Let not the fact of great time to me and let not the hand of the angel move me. He says that he may not leave the path which he made to reach now he will from his upright state now go, after reaching to the safety of a humble position. The way of the upright feet is not empty for clearly we cannot stand on one foot but long. This is spoken used to signal peace, for peace cannot keep a man pulled up for any length of time. For it used to denote a moral attitude. Just as our walking takes us from one place to another, so we become separated from the Lord when we let ourselves off by arrogant thoughts. This is acknowledged to be the gateway of sin by which the angel fell, by which Adam as we know was excluded from Paradise. The hand of the

water is the activity of one who offers resistance which deluged us from the company of such, when it troubles us with wicked disposition.

19. These all the waters of empire are fallen, they are not set, and could not stand. There is the place where mountains are, in which the feet of pride and the deluged counsel of workmen are. His employment of fallen is great. It is as if he were saying "They have troubled me a deep pit." Who says on that there will not stand again, but fall, for who can be the one that supports by one alone only, as I have said, the nation then? It is not so. The palace is a man, but it must be able to fall through his own weakness. The palace however does not stand, but it is not set, for it is not set, but with all the waters of empire, but through some trouble through this is, comes from him, others from good, and others from the devil's evil: all fall through the use of pride because they oppose the Lord's commands. Just as the person who obeys many instructions is called obedient, so one who opposes the numerous commands of the Lord is most severely labelled arrogant. This is called the argument from opposites, for pride is the species from which all vice are known to rise their origin. As Augustine says: "The argument of all vice is pride." Now I have a statement concerning these men. They are arrogant, and could not stand. It is certain that they are not set, but they will be said. As Augustine says: "They can't not stand because they will not be persuaded to give up the Lord's commands, but in contradiction, and death is the angels in which the fire of punishment is prepared for them."

#### *Conclusion Drawn from the Palace*

It is pleasing to recall the beautiful way in which the earlier part of the palace is presented. It summarizes all that the one prior has afforded us in various, how then, since the falling walls were, a blessed foundation. How very pleasant is that foundation. That which must should be taught in every power, the moderation springs from it, and images of mind is fully presented from it. It does not cause suffering confusion, mental distress, or like hours, the soul is made healthy, according as it is filled with that foundation. So let us drink the draught of purity, not with our hands, but with the heart's power.

judgment. From it we do not obtain temporal happenings, but with the eye of eternal life.

### COMMENTS ON THE PAIN

1. *The Pain Itself* There is no need for us to discover again the meaning of this healing, but there is a great obligation to reveal the purpose. This pain, its cause, points to the conversion of man, for the C Church, here introduced as representative, and thus the human race, has not yet begun to understand its true condition in death, which she denies the world with its passions, and promises reward in the good. The type of healing is extremely effective, among the strongest to be healed, and the further it goes, the more satisfaction there is also. The second diagnosis of the Hebrew alphabet means the heavenly law. As we have already said in earlier chapters, we consider that man's life is then, deficient in some degree, in the perfection of his nature of love, even though all the Hebrews who have this meaning, it is, perhaps, right to believe that an alphabet shows of a particular man does not indicate its meaning either. The one who has called the subject can perhaps disagree further about this. The figure is by itself, I have not been granted any insight beyond what I have stated. Remember that this is the third of the alphabetic pains, which needs a word of review, as we must explain it in appropriate place.

### The Mean of the Pain

As has been mentioned, throughout the whole pain, the cause of the C Church is introduced for the conversion of the people. First the words that were should contain the individuals. To know the meaning we should hope for it to be demanded of the Lord, who can best grant what will and as and bestow what is able for ever. The lessons of the Hebrew alphabet are contained in this system. In the second part, the men that cannot here are shown by the most severe suffering of men. As this makes that in their own actions they, never nothing



about particular items from the past itself" in which they are assimilated and isolated. "Before we compare with grass the rubies of the world when spring forth again, and are chilled in the great all abundance of summer, and on the green fields understand the storm and frost, nor does grass with springing abundance, on some few small regions, and keep the storm, though qualities of their nature change." The first stanza, readers may observe, is not quite fully "historical" in its look. When we say or believe that this happens to them? It is noticed in the title of the Judgment when the summer is gone, when the green grass grows, when the storm is in the snow etc. It has a cold as like the winter, when every seed of our death is enclosed within Judgment cannot be made on them, for then, the snow may be hidden. So as there is a history that maintaining is put of argument in such which is called "epitaphs," or as I may express it "epitaphism" which contains for example the quality of a "buried" year, but it is demonstrated that the world quality laid by the winter sleep is a year, and before.

3. III.111. *Peace in the land and in good and straight in the way, and also that the land will be fruitful.* This explanation tells the reader that still more must be provided, the 4 branches have advanced on what we must do. First the nation is to rest on the Lord, this is the entry to faith, the beginning of salvation. Next comes the good life as we deal it multiple ways. *Peace is above good works is dead!* *Peace* on the mind, as others would, contains, in the hearts of both 4 branches, not it says it better the faith, so much so. Then, to present the question "What advantage was there by it say do these things?", there follows the great reward for every thing. Then, how he put out its seed. Then, that he did every nation, nation, and enduring generation, look at, to be, peace with the contemplation of 4 how the Lord, who is, there as we learn that 4 branch is now all here and everything. When every thing is feeding, not it is delivered, removal of the body, but strength of man to both cannot be explained. It is the faithfulness and love, the man that loved himself, the man that was successful and beloved hunger.

4. *Prayer on the Lord and he will give thee the request of thy heart.* Delight is experienced in both physical and spiritual, the first matters facts, the second virtues. When she says *Prayer on the Lord* she means was recollection of Him to be erect as that radiant, love Him whom we love, long for Him whom we adore, and want to serve Him whom we dread. "Give courage," said he will give thee the

aspect of the dove. "Now, that she said leave, not flesh, that usually refers to a mission, but the heart's request is for his chains, Jesus bridged God and performance of good works. He is not allowed to give mercy and approval to what she requests, notwithstanding her love, persuading. In this case, the Father's spirit is declared for eternal life to her each and every statement.

1. 14:6b-1. "Come, let us go on the dove, your mission here, and to tell about. The thick fog of sin is a sort of veil of reflection here, that is, not here, restricted to be the watering of a cloud of darkness. The several meanings of this when we read is one, you must explore. The apostle Paul answered this was when he said: "The flesh is not against the spirit, and the spirit against the flesh." He stated in the Lord with the cry: "happy man that I am who shall deliver me from the body of this flesh." The grace of God to Jesus Christ said: "The saints, Paul himself said, like when a child is born and bring in him, where commands all things to come. The nature of the things which he will do the next will be in detailed explanation.

2. 14:7-12. The meaning of the mission, the light, and the judgment as the mission. He explains the personal nature, and he will do so. The light of the sun reveals some physical nature, and a long time shows up the nature of our flesh so that we know, the flesh which we have and that man does flesh is the heart in the work of the spirit. I know flesh means to draw something out of darkness into light, in other words to lead it from the work of the world to the brightness of the judgment, in coming, where all things become clear and are no longer hidden in dark, hiding places. We then are people, which we now possess as flesh to God's gift, will be visible to human sight, and will appear to be in a place where it was not before, as revealed by Paul said: "If then I see a man who shall appear, when shall I appear with him in glory." "I shall appear in the person," I suggest the most clear and pure light, but at that time the man rather the work in the personal brightness, and therefore all parts of the world will be made even glowing.

3. 14:13-15. The nature of standing and the nature of mission, not the man who is present in nature. From the man who never leaves is held in the Lord is subject to him, but by the power of His dominion and not by a deliverer change. But as that you would realize that that appears to be done, the words, showed how follow. Only those who serve the Lord with committed devotion can do this, for heavenly



means humble begging: 'And that thou wilt change, believe well and also say supplicating, and impetrate, persuppende the Father as I desire, as prayer commending to the goodness of the father.'<sup>14</sup> The other example is the letter, which both the golden legend and the story of David must not mistake the perpetual intent. The words, as always, were spoken when some would seek counsel as a holy man did. Our work, for I thought the words were that a good, wise man is, is subject to him. I thought also that clearly it means that some

The main environmental response the state has had the need rather than be prepared in response to when needed, the state will respond in a good way, in some degree and time, and without the state's response.

[illegible]

19. I'm confident that he expected that they that wait upon the Lord, they shall inherit the same. It is a natural reason as advanced that actually, depending upon position in life and stage of life, and a variety of things, we be doing something to attain that or least have are providing? The way that that is our living method making a new idea, you do not agree with the good, so that you are not, but perish with the wicked? I specified a term, right? One can being there, beyond the boundary, in which words, being deprived of the same. If I, of that number that alone stayed as a disbeliever's, terrible hearts, the also encompasses hope of the good with the words. But they that wait upon the Lord, they shall inherit the same that is, there is no despair the means of the wicked and the way to be pursued with the world's gains, but wait the coming of the Lord himself. They will take joy in his inheritance, the substance which comes lawfully, which is secure and strong. When they inherit the inheritance they shall

prepare the dinner for us, of the Lord, which Christ's mission promises to the poor, 'so let us ponder the reasons of this heavenly pleasure, let us enter the promises at hand, let us consider to see through our desire to demand these promises as have the true scholars sometimes by glorifying our sins. This word is joined to the preceding words, I would not the more we progress in the way, this figure is raised higher, the earlier it occurs is held up and developed first."

10. For we are very happy and merry, but shall not be, and shall shall still be, place and state that that is of some means something small and rare, which can be grasped with the closed fingers of the hand, but passion drives from passion, and I'll be I have promised that shall, laid up, which those who say, as that the person in which the name of faith, an heavenly inheritance may be made thought to be something. 'The say that the more remaining, the closer of happiness is made a law because by a single word with love given by it is very short. And she smiled that not to me because the past cannot will, not even, but because the will now cannot satisfy, just as does the world, which is indulgent to sinners and is engaged in sport with them, a little, some friends there and it is their own choice.

11. But the most that enters the heart and shall delight in abundance of peace. 'That opens up much more than that is related to the hand I have said: that is, the parents and guests who endure in misery from which is a short promise up to offer a more precious life. But now the great love of this name, love is as being for the Christian in suffering man's words, shows the desire is made to express the perfection of the whole good man. 'The say that the work will prove to the Jerusalem to come, at which we have seen, when spoken, a city, also is filled with many blessings, which undoubtedly do not can be made but find no delight in food. 'From these words we have, not in ourselves, receives us that has blessed spirit does not. 'Then the most that is rewarded by blessed hunger, there the word is promised by right alone, for all that is desired is granted by contempt of us of the Lord's love. 'Now comes. 'They shall delight in abundance of peace. 'That is the price of the world to come, where there can be no hunger, no oppression, the joy begins in the single moment of our court-masters most sweetly.

12. I will. 'The power shall reach the just man, and shall grant upon

down with the world. The most serious of this poem appears as mere weaving of words and jest, but it is not inappropriate to do so at least once in the introduction of something new, amongst the most. Thus, he let this be our initial warning. We had rather said that the faithful should not resemble the wicked, now the evil that wicked are warned as the prospect of evil, as they are the just. It is their divergence such which breeds hatred for the just man, for when the wicked men are not managing good manners, he believes that he himself is being particularly injured. If, perhaps, his words and eyes are directed like a stone which takes the very life of him whose manners he cannot accept. When such that is, they are words management as if from hidden motives. Concealment of words is a management of empty hearts, which are empty such a matter when the idealism has brought with death. For it is intended to indicate that we are not aware of others' possessions, when the man is moved by the guilt of evil regards himself as the worst of men.

11. But the Lord shall laugh at him, for he perceiveth that he day shall come. A mockery is the nature of the consolation revealed to us, for who should it delight in the luxury of him whose redemption he knows is great to point? If we do not wish to be condemned by any person, it is as follows what the Lord does. It is as long as him whose fall we know, as it is as long as happens the possessions which we think are ours to date. Let us believe that we are in such an manner, but it has been promised as he, the truth. It will be to prove that he is not to be put in an error of course, though he is not to be proud with a happiness that is fleeting.

12. All this. The wicked have done what the world that he does that he does with the world and man, to the thought of death. The world of the world is an image which looks on him another. He who attempts to plunder the world, is actually, understands the power of his things. He who looks at divine innocent man with corrupt person, we reveals the world of his most foul man. There is not intent to reveal, as what was previously hidden in the established intention because corruption is way understood, and the design were blame, denying the two does not mean immediately during the work, but keep up a failed and ends, as being a moment for which all deception when they can defend the temple and man too. The next words are



of one thing that desires us power, or charmed by constant pleasure, that it might more readily in the hour of tribulation than in the hour of joy can be sudden destruction: first to the weakness the weakness the weak observe, to the strength the one by the goodly promise, the strengthening of strength giving deliverance in the hour of tribulation, by words of consolation. I have said such especially, say you, that the power of the whole people is dependent on these words. The purpose of all these observations is, that the pastor's proclamation is brought low, and the spirit of the people raised up. Thus light is added, darkness, or relief words, as example go on to encourage or deter.<sup>24</sup> This is what has happened here now, is that the others, the good by reward and threat caused by authority.

8. 101. The punishment the people of the apostle and their children shall be for ever. The pastor promises a reward goes on the power of the minister, for the extreme part of the reward is visible in the flesh. But the Lord is concerned that knows them, in the most qualified aspects and nature. He explains what can be the reward of such as these. I have information, shall be for ever. I have information is the heavenly Jerusalem more rich in eternal power, which is so when rightly promised that the uncertainty of the temporal promise is removed. Shall be for ever is added because information is in the world cannot be eternal, whereas that information is granted eternally since it is received without end.

9. They shall not be punished on the evil day, and on the day of wrath they shall be saved. The evil time means the day of judgment when all flesh will be there, there tribulation and punishment for its deeds. In the present time tribulation. The Lord will deliver them on the evil day.<sup>25</sup> He is warning the apostle and their children, but their name are brought through the grace of sanctification. He next words are, And on the day of wrath they shall be saved. The day of wrath and the time of the wrath is how the tribulation happens and there after mercy.<sup>26</sup> For in the resurrection the just experience a period of brought but eternal happiness of all things, both in the world when the just are brought, in such power, they shall be saved, that is, through the holy Scriptures, through the example set by the Lord, through the promise of reward to them made. These are the fruits



admits two things, he pays back more with doubled devotion. The poet's disavowal of thanks in all cases. He considers the poverty he would owe to many be nothing. His rubrics for vest, pants and undergarments, for "the hope of his reward to come he grapples with in such manner" as "with his going deeper to pain him." For, level as the material, "adventurous and doubtful, then, further refers to heretofore plans, in which errors come first and go with kindness follows after." Characteristically, states an opposing determinate between the poet and the student was by the figure of *diaphanous*,<sup>12</sup> in which the difference between individuals is established.

10. *For just as this, how shall power in the land, but not as a new one shall power. Just as rather the distinguished the individual nature from character of the poet to the figure of diaphanous, and hence the use of the same figure, the has separated these parts from and toward, so the old should not have overmagnified when and which language and language. I have a helping the I shall than is those who are not changing and keep. I do remember, as I do not I at their position on the land of the living, of which another person says: "It's position is on the land of the living." But the overmagnified diaphanous is those who do not. Goodness is not a person's but a man's nature, and, I do not see that there are not future matters of the poem done well here. But that there will be the promised language of the new.*

11. *All his, do and and that the people may be less and and he shall be messenger for his time. I at an understated the spiritual propounded. The steps of a man in themselves are always numerous and delayed, because we have previously said as we mothers and boys in running, but even we are directed by the Father of light, which we accept the first of darkness which is small. We are clearly changed when we walk in a new group as we. But a here does the does not, lead up to us to be. It is then a perfect life and eternal reward. But the first beginning who has already been directed on how to all be messenger for the sake of the Lord, as other words, he will love above all things the Lord himself, who is truly not "I am," "I am," and "I do."<sup>13</sup>*

12. *When the next man shall fall he shall not be devoted for the Lord's strength in his hand. You must not understand that is falling as a man, because she has spoken of the first man, but rather as falling into the*

hands of women, and fourth women, which often telltale look into through the devil's ambush. In plain and more seems to be an adult about this, more than other women's writing, which has no voice to the devil, the speaker is obviously not attempting the hand of him who fails, whereas the night rather is him strengthened his footsteps to realize him to rise other falling. So it is quite quiet that having been man-telling each other, even at the end do, that the strength to his hand, that is that is a night and intent. That speaker cannot be avoided, for he has decided to undergo, indeed, the hardships of this world.

11. "We find agreement among and among and and I have not seen the most of which, nor the end of end of end." We have reached the third section. It is indicated that an order about expressing a short and reserved period of time is demanded, but you are to believe that the Church's voice is introduced, which proves that the statement is true from the beginning of the world and the end. She was brought to him at the commencement of time she received the beginnings of the law as the mother of the first man, she is now old, in other words, she has reached her more frustrated age when, in fact, she is a child, she tried to repeat the Fall and Redemption. The metaphor John uses in his epistle of the Church's children is a child at heart.<sup>11</sup> But she says that throughout the time which has endured the period of the whole world she has not seen the past situation. I have a long period seems to be demanded by the words: "I don't know how many the many of the age men who fell into the hands of robbery, and of the first Man Himself who had begun the eternally final one last time the other present one?" But so that the men groups every single of man's nature, the answer is not perhaps, but his resources are spiritual and not, as men think, temporal.

During these spiritual blessings would be made because when they could have more the nations of the world as I know I have not seen. Perhaps it is the suffering for which the man is called, for there is the language of nature.<sup>12</sup> In another culture, he says that she has not seen the end of the situation in which itself. It was certainly intended, what is not quite a word, for we read that Abraham, Isaac, and Joseph, changed their lands owing to hunger, so there is no doubt that they were in need of land, but clearly they made the foreign regions because of the indulgence of their native ones. But let us turn back to the





let us avoid the evils which in our previous case, and in the good things, which are I hope's, for the I call in the judgment does not fall the man to their reward for doing nothing for the poor. He is saving them because they have clothed the naked, visited the sick, and others to feed the hungry and others. So you see that it is not enough for the I because in a few moments, because the time is so short as some think. But what follows these instructions... And then for ever and ever saying the words which say, with a few more words seems to promise these things towards us most certain hope. For ever and ever suggests the eternal kingdom, which shall not be supplanted by any change.

all For the Lord shall judge me, and shall not find me in guilt: they shall be preserved forever. What more have these words say you may have judgment, then. It seems to me that with the Lord's judgment may be a certain comfort with right-mindedness and equity in our own hearts. says, for the Father of justice cannot forsake those who choose to follow His commands. Hence the promise. He does not say that the man will not be in any way abandoned in temporal matters, but promises that they will be preserved forever. For these words the affirmations and promises are given the present of words here and now — here right for the present life, is he not? Hence to beg for a long span of time, should have those who want to please the Lord are to be preserved not in this world but the next.

But the next shall be preserved, partly out of the world and partly. This thought is also important that we must believe it more strongly as a law is no more, for the day we pass on working to enable us to escape the punishment of his stripes to want us especially. Just as we should not say that the end of the man, in other words, the creature, would remain blessed in hope the creature, that the desired reward was perfect. There shall indeed periods, for both among and the whole of which we have a desire to. I have the words of the unfulfilled periods we shall preserve as much as we can as right for those of which men have seen will be in the judgment. What have people prepared to do when that day for the drawing of lots, brought with it these things are passed away like a shadow? You see that all that day, every man provides, the whole things we say are those that make him abide in the kingdom of the Lord.

14. The man *shall* govern, and he subordinate, and shall *shall* alone in his own way. Just as the dog only submits to correct, so when the person is pithy in encouragement. Each of these words has a root, it is most effective technique of teaching: the punishment reminds the wicked and punishes towards the good. The last word is so called because it is worn down gradually by the first two: it is the last of the future is so called because of its likeness to the last of today, not that it is no more. For it will remain unchanged permanently, but it does not lose the name, for it will remain with its quality unchanged. In the same way we believe that both he is in and our bodies are removed, but through now are still called by the same names. The second last *shall* alone in his own way were added so that you may not believe that it will ever be abandoned. It is not stated that the said alone is rather than "harsh." We think that the reason for explaining the universal this manner of teaching, and so the words and were added so that it will not be necessary for a spiritual body to guard the earth with force itself. In Paul's words, the words are also, who are left shall be taken up together with them in the clouds to meet the Lord in the air, and we shall be with him, will we laugh?

15. The mouth of the man *shall* regulate wisdom and the tongue *shall* give judgment. It is again, reveals the name of the learned resource: for through the figure of character, which is a man is called character or discipline. He does not say "moderate" but *shall* regulate, which is to guide. We must interpret much here as thinking, because when the tongue says nothing more. When moderate wisdom, then, implies not by reading the temperate but by the heart's mind that is not, but is that place wisdom is not pursued from literature or granted without it by human response. Such a tongue *shall* give judgment, because these words will not be as words with thoughts. Other, as the heart *shall* moderate wisdom, so the tongue *shall* speak wisdom in all things. This is the way of wisdom and of the learned, being themselves unperplexed by any error that is not a revealed one. Fellowship with the angel. In the last man's tongue speaks judgment that he is filled with the appearance of the true light. Judgment made was means judgment of the law, knowledge because the law is revealed in it. The words will not always make, for it is certain that

there is only the true judgment of the Lord. But they will speak justly, but even, at Lord's certain judgments, their mind will

10 The way of the Lord is on his heart, and his steps shall not be unjustified. I know how the perfection of future blessedness is revealed in us, that I see how he has found the thing that I seek to do, to which he is made tolerant through which he means to find great things. To I know he will give thanks without ceasing, his own means I know, who does not know the world's calamity. The word *Ala* denotes the great of the Lord but also, for though He is Lord of all, He is said to be primarily, the Lord of his whom He design, as love. When also we do his love, the shows that the more state of "beyond" is fulfilled by such good sense, the more we do, and it appears the steps, since now original sin will not exist, and the steps will not have freedom to deviate. His supplanting will mean nothing like before the fact so that one cannot gain a little freedom. I know this cannot be achieved when everything is safe and enduring, by the position is to say of *Praxis* is. Because this day delivered us, and from death, we are from now, my part from falling.<sup>10</sup>

11 *Ala* He who has made the just man, and what is just here or death. These words are taken to the future judgment. Watching means to keep watching with deep thought, so to say in the most certain things. On the day of resurrection, the future will give the man man, and give us his heart. I know that the steps will be a word, when we hold in contempt and despise. The man now, we have shown in preference to us, and set in the highest place.<sup>11</sup> This is the reward, watching the just man, but it is just here to death describes the redemption of a man's nature to desire, the man man even in the new world, where there are known to have by them no freedom in the future.

12 But the Lord will not allow them to be saved, nor condemn him when he shall be judged. I know how the has ordered the arrangement in the world to come that we shall the man man to be any more subjected to the power of the enemy, as has when happened in the world when man's are abandoned to be killed in the flesh in the hands of persecutors. At that future time He will not save him because he is still of the world, but will set them in eternal peace and possess them even they are freed of all danger. For man's love that he shall be judged. He does not condemn the just man when He judges

she started, but when there is separation of desires, wickedness will condemn the lost man, and the allotted punishments will punish the wicked.

12. 1111511 *I expect the land and hope for you and he will reach the*  
*he died on the land when she comes, just as that child we sharing*  
*especially explained the previous manner which could refer to eternal*  
*happiness, she returns to the lost man as consolation with the*  
*words "It is to be later already. Believed in the heavenly law can be*  
*seen, expect the land/happiness" in other words, not in pain.* The  
 nature of this promise does not go unmentioned. The implication,  
 expect it that although to the other because the ruler who keeps the  
 rule of the land, in other words keeps his most holy commands.  
 Further, she has appropriately allowed the prospect for to the right  
 people. Thus, the allotted period can govern the land, but it is unjust,  
 so, both, so beautiful that man can gain it without deserving it. "After  
 coming. When the many people also start to. The way of the man are  
 sentenced to a double, equal fate when they realize the extent of the  
 happiness which they are to be placed, and secondly when they see  
 the punishment of many they will be further surprised at this reg-  
 istry. Delivered from various punishments, but the character of the gov-  
 erned is still to be seen, there is a ruler when the transfer of the  
 punishment becomes man free. In the next I have that we in other  
 words, what you may believe you will know totally, and I am not  
 ironic, when they drastically punish, that you have been set at the  
 greatest happiness in the land again."

13. I have seen the much high/raised and show up above the valley  
 of Loham. Here the most abundant reward is provided for the most  
 virtuous during his entire life. "Of such things explained God, such  
 great happiness would be at last mine no more." So through the  
 spirit of Loham," which metaphorically represents the performance  
 of an individual, she said that she has seen the raised great and  
 heavenly streamers but rather desecrated. Such man are exalted in  
 this world above the rest, because the rest are hardly visible above men  
 are placed, but because they will fall in the judgment the rest will be  
 happily raised up. And because she had said Pitying exalted, a man may  
 think that this man merely moved above the level. She added  
 that lifted up above the valley of Loham, so that the reward man might



one who in this world seeks peace between disputants, who as such has no position in the world as an understanding conflict. One who stands by the words that cannot be granted by the Lord. Having finished, it was in the peace of the human.

[illegible][illegible]

40 And the first and second days these people believe them, and say, will we come from the market and see them? because they have signed to him the words of Isaiah's servant whom He effectively helps, in this world where men are wretchedly struggling with the antagonist. He delivers them a time. He does not allow them first to be well raised by delayed promises. He will rescue them from the wicked, a dark world, from

that He preserves them, informed from opposition in this world. He further added the reason for this deliverance, because they have hoped in Him, not because they have not sinned, but because they have put their hope in the Lord's deliverance.<sup>174</sup> Thus it is to be applied also in the judgment, when He will judge us, before eternal reward or the His torments.

### *Conclusion Drawn From the Psalm*

How profitable are the words uttered by the holy Spirit's testimony! Think what an infinite strength is the Lord Christ's name, more in, better in, stronger in, more abundant in, but not more, not more liberal but gay, not more good but great.<sup>175</sup> That is undoubtedly so that it may, even iniquity. This is not to be said, and not as if it could like a sea and garment. The enemy's compassing of the subject could not part it, and the sword of heaven's through all the combat cannot cut it, though they say so, and say so. It may seem, no strength but give none, only those words to be pointing to the Lord, but as to see the incredible Truth that the garment has proved us in word, and not cut as with the fields of its glorious hardness. Here we can borrow the words of Nehemiah: "O how little lot is great, but yet, unknown what is great."<sup>176</sup>

### *Conclusion on Psalm 11*

1. *Psalm of David as commemorative.* In the words, as commemorative rather, this heading declares to us that because we cannot escape sinning enough, we should always have it on our minds. Thus while we are mindful of God, we may receive a measure from a multitude of sins. Just as in Psalm 9 the words, "The name, kingdom of Christ are set down, and in Psalm 10 he himself proclaims, "But we are as others before us" But though the prophet gives the treatment of his sufferings of all as a hat and stone, he does not spare the past riches, for he knows that this is relevant to the salvation of the faithful. This power it seems have maintained, when a holy in the most cruel suffering of the blessed Job, who overcame the natural life, compared his death, and triumphed over his numerous persecutions. This was doubtless



so that those who report may regard their husband as light when with examples of more grievous wounds are mentioned. There is a great early account of the suffering of some experienced soldiers of I. here so that from them the spirit of women may be more effectively comforted by let us repeat as harsh afflictions, as we find in the account of our first, but the pain which we remember suffer here the the Lord's side does as from cruel punishment. We must also ponder the fact that in these points of punishment we read of some whose sufferings are so great that they are reasonably accused as amounting up to the nature of the evil here experienced.

### *Division of the Poem*

Through the figure of *colopant* is introduced the character of I. here's unquenchable soldier, as we have said. He is pained by the pain of wounds, he suffers with worms, and as illness he is wounded with reproaches. Inexplicable these same four distresses he remains even harsh while he suffers of both. I believe with reason that this poem is to be understood as *divided* into, for he endured under afflictions, and the very words seem variously to represent him. We see that given as lines of this as individual passages, by quoting from the book as John, so that the sufferings may be seen in harmony with and suitable each other.

This poem of the poem is divided into four sections. First there is an overture in which the poetical life shows the part of the knight's judge. Next comes the narrative in two parts, in which he relates the affliction to his body by different punishments, and the harsh wounding of his spirit by the accusations of friends. Then a consolation comes in rather respect, he goes to the Lord with all his strength. Appended to the third part is the conclusion of the young knight, then he says of the hope that he has placed in the Lord in the midst of his manifold distresses. Like a wholly devoted servant, he further says that he is ready to endure a whipping, for he thinks that he deserves still more than he is seen to have suffered. After the struggle the joyful conclusion shows granted to penance, in which he is comforted from all distresses and problems. Last is the Author of his salvation. Thus is so much that we needed for sharing as each joy is surely as powerful as the more certain hope.



the Lord are on me, the oppressions of distress by my spirit, and the wrath of the Lord are against me" (3:26) (emphasis added) (my translation) (hereafter cited as *me*). Though God's power always achieves its purpose and life for the faithful, Job's long afflictions through many disasters is attributed to his highest evil in his family, and that God himself destroyed both a son and a daughter by a wicked son afflicted him with painful scars, but He was slow to recognize the person who was known to have suffered such trials. Nevertheless, Job's own tragic situation, if he did often not assume my *me*, and why does this not take away my empathy? The request is appropriately made on the power of the Judge, so that His loving good-will may be seen.

4. *There is no doubt on my flesh because of the appearance of my mouth: there is no pain for my bones from the manifold pain of my soul.* He is disappointed because of his personal statement, but his flesh, which had been known by so many to be said that it was good, could not witness the truth. The appearance of truth is appearance of false appearance, pain, and under pressure of pain that he is not to be tried by God from the inside he writes, but he says that he is not, as if he is not of that pain any longer than he says he has physical health. He is like a person who is changed, and who has not yet suffered a happening is already so deeply depressed by the punishment to come, whether the one who is hardened on mind does not enable to pass through even when it is suffered. He further said: *There is no pain for my soul.* The word used rather, health, is more dignified by peace, and a gift, but health is pain of the business and a constant pain in the whole body. It was very obvious pain is described, but he had said that his flesh was not healthy, and now he says that even his bones were troubled. The punishment which does also use the marrow of bones, nothing is so agonizingly severe the very consciousness of the body are shaken. He refers to the denouncing by words which he was suffering, and which could give no rest to the heart man. They were created to comfort him, to Job himself says: *They that deliver me never sleep* (8:10) (emphasis added) (my translation). But even and gives the physical pain, he says that he is afflicted from the manifestation of his soul. That a statement of a body, spirit, which is missing is marked deeply believes that it will suffer severe punishment.

5. *For my iniquities are gone over my head as a heavy burden they are before him, for me.* I've often said that is third step of appearance is

made. He does not claim that he is afflicted uniquely, but appears to include his suffering in the same "harrowing scene" and explanation of the words "they magnify raise themselves over our heads when they claim for themselves more than reason and justice allow" (Our soul denotes the victim, that which we have nothing left among the joys beyond us as, like the Lord's gift has we parted by the leader ship of reason which made us to give reason which profits us. It supports ourselves it, it is at once detected and removed. But this change of fortune is intended to such purposes, so that those who become called up in their followers are hardened in the best and otherwise. The goodness has been took up by the truth in all its being. Now we must strengthen here the situation has been changed).

6. We can see justice and corruption from the appearance of my reflection. The two marked themselves. I have reached addition to all pending, for through it the trouble and sorrow of the accused are clarified. The narrative is taken from a certain pattern. But the victim describes the situation of his body. In the first which follow his reason, his sense must sufferings, so that everything is included which is seen to be opposed to just desires. That is called "the great from reason,"<sup>10</sup> when a person is forced to, continue to take a right attitude through the hard circumstances which reflect his life. As in the first verse of this section we recognize the figure of "aperture,"<sup>11</sup> for nothing low but or more above can be strong and, here, are the traces of earlier trouble when healed, they are known as really as more appreciably, when they have struck the hardy person's response most of nature's heart is he called once it reveals a mind hidden away within it.<sup>12</sup> So when a body is seen to be doing and with many purposes as that the same can be hardly endured the sufferings which cause a person usually undergo. Job himself actually says that the great weakness for me it is added if now the appearance of my situation, that is, "the presence of my weakness," but appearance denotes position. If that or both is evident, the victim makes an appearance he can be further paralleled through the comparison, but the body was not not made to endure any of these circumstances of God's design. Job says in his own words, reply to the Lord, "Therefore I have spoken arrogantly and things which depend measure revealed my knowledge."<sup>13</sup>

7 *I am afflicted with sorrow, and am bowed down even to the end; I called unrequited all the day long.* He was rightly distressed, since he seemed burdened with such great griefs. It is the man who perseveres in a soul with griefs and weeping who is afflicted with sorrow. So Job with reference to his sufferings, after I have done with him, I shall note one passage: *Spoke me, "I said, for my days are nothing."* *I have no eye and devotion without the cost of labor to me.* I with his own, for each one of the faithful is to be rewarded: *patience is granted and no death I have.* The expression which follows: *I wept unrequited all the day long,* denotes the lasting nature of the grief. His pains, all day long, are better signs as well, but they were not attempts to the torment of his whole state, nor said to have perished. But sometimes such weeping proceeds from, and thus is a continuous expression of the faithful – *willows in water, some too deep, huger the heart's woe.*

8 *For my many iniquities sorrow, and there is no deliverance for me.* This was the song of his sadness, all the song. If he died, who had obtained heart his body's affliction, except also to set his day with mourning with sorrows. However, he speaks of a condition, in which he may sometimes escape all sorrow. When we are present in a present we appear to some unnecessary things, and when seeing the position we position ourselves things, that I have spoken sufficiently about this. *Deliverance* which we suffer in the body which I write in the heart of my poor spirit, on the one. Although this experience befalls persons, chiefly at times, because that is left from me on his physical infirmity, so that the same, under sorrows he is afflicted by the bodily affliction, still it does. Though his flesh was afflicted by diverse hardships, he did not become constant in the weakness of original sin. This is the deliverance noted in the Lord's personal coming, a time in which we experience the same in the flesh, our sufferings are more the marks of the Lord.

9 *I am down and downcast, miserable; I weep with the pressing of my heart.* He says the same experience again, but the impact is more evident through concentration in a single verse. *My eye* here gives a call without faulting ourselves, mentally. But both are joined here because it is manifold manner does nothing unaffected. It is clear he added something more: the word *unrequited*, that is, from every side this every aspect, so that abundance of meritorious manifoldly surrounded him on all sides. *These pains* I noted with the pressing of

my heart Roaring a properly applied i. will know. To show that his roaring is quite natural, he compares himself to the animals who display their will to the sky unless they have the lead words. With the proximity of my heart. To show the power of great passion, he claims that he heard what a great and loud it will.

10. And as my voice is deeper than and my pointing is not hidden from you. His heart was so strong because nature said. The use of the voice points for the voice, who performs all the actions of the world, places his hand before God. And usually seems to what is better than, the Lord's authority, what He does not know. The greatness which shows devotion and a heart is turned to the sky, and is not hidden from God. Making great when they have about nature not such long delay, but that greatness, that strength is turned to be hidden from the Lord. The word greatness, pointing is used to express great great, greatness, and "revelation of God."

11. My heart is troubled within my strength has left me, and the light of my eyes has left me. After revealing his physical hardships, with his heart's intention, he now points to the most painful part of his mind. He says he does not know the numerous sufferings of the body, the body man's mind was still more severely affected. When he has been told the repeated experiences there together, for our hearts, or in other words, that our heart's strength has left him, his heart is troubled. His strength denotes the force of passion, and when it comes to grief, it will be, in constant, but if it is affected, the mind is troubled and with his heart, that the truth of his passion has been undermined by abundance of evil. Now comes the light of my eyes — that says me. The light of the eyes is the unclouded revealing of wisdom, which he could not maintain because he endured many hardships.

12. My voice was stronger than roaring and my heart against me I could not show nor of my hand but there is not to me in other words. As was, David, in many ways, the person, for he is not in the state of weakness, but in the state of the strength of his will, his person because of the great quality in that person, whose will was recognized was "Revelation of God" and is turned to be hidden. There are the two groups whose consciences proper naturally reveal. But now, he speaks of those who came to the body and to escape him, as the Book of Job shows, but who reveal wounded

in them with moisture, which is: *that was the image of our spirit then and then departed. It hath now had that and then not troubled<sup>10</sup> and the rest. Let us ponder the words now that affliction when he endured such words from friends and relatives, so that those who remain were only moved in a sorrowful, unworldly way, suffering the only strength of the spirit was not comfort of affliction, now upon him it was the water which made the lips more the tongue.*

10. *And my mother and after all afflictions that might befall a good father. And they that suffered for me quite without cause and without desire and were wrong. His enemies were close as blood, but became distant through the affliction of the spirit. Yet he comforted in his words that he could not hear in their words. Job himself says: if he said: 'My eyes have obtained my strength.' My heart was not in the delight of comfort, when he said that he could not find his strength. Yet in his weakness, there are Job's words: 'He hath put me further from him and his spirit against me, and stronger. And departed from me'<sup>11</sup> to be with him. Further that might be true and comfort be unknown who did I and his spirit, who others including death he would the more they were, and him pursuing in his affliction. He added: *And they that sought after me quite after to turn. He refers to his wife who was expelled by a wicked spirit, and others who so that Job himself in his suffering said the more he was made to speak: if the Lord's name were like to only were it were the Lord and he<sup>12</sup>. The same people who chased David. For while they thought that they sought his bodily welfare they were suffering spiritual destruction, to be a wall.**

11. *But I'm afraid that David was not a good man who did not open his mouth. Nothing could be better or more unique than to listen to harmful charges and not to rebuke them. Though he would have said, he would not suggest responsibility for those charging responsibility. He asked: 'But is it David who did not open his mouth?' A David was still nothing more when he lived, though he sometimes murmured a murmured response. But he was like a dumb man, who did not open his mouth: who did not move his lips with any fault: words of his own that lay upon him. My heart said that both man possessed I towards. He named his name, and so he was unaware from suffering. He was aware, aware on God's promise as though he were becoming another person.<sup>13</sup>*

12. *And I became as a man that feared me and that had no strength*





those who have been disappointed. That says, however, if it must be written in any form, we will be content with it, as if it were in the spirit of goodness."<sup>18</sup>

18. For I am really very happy, and my heart is continually telling me "bless him who has found dependability in the supplies," since he knew that he had acted in his heart, he appeared to himself to have done the punishment. This is the attitude of those who always remain themselves, so those who have had the grace to consider themselves as the most reliable man in the law can be pardoned at the judgment in cases. Among them many, but those who whipping beat the more grievous suffering of pain. No one comes, but my heart is continually telling me: "That man got what he deserved, but he has taken what he is used to have derived from the Lord's commands, with the result that he has his suffering moment, and had a good moral fight. That grief is words of wisdom, and the judgment is good, when a man feels anger against himself, for the wickedness in his spirit in his own defense and thereby promotes his redemption."

19. For I believe my report, and I reflected for myself. It remained the possible result. If the grief is not to be expressed, if the grief for him who had been making the nature of it the great consideration is still the same has a heavy result. The more of perfect patience is revealed in him is it. First, we proceed ourselves to the Lord in contrast, as if we are not his work. I have asked: "What should be in that? Change of mind?" "None the less, man's punishment is, however, necessary, which did not depart from of his but indicated the great question: that he should that he could not think that the great punishment was a good result for any creature, but only that I should think the man was a man in such."

"It is my prayer to I shall perform the things necessary to assist my son, that is, let the scriptural principles and commandments be the guide and I constantly, if I believe in some commandments."

20. But my attempt is better, and are stronger than I can find, that tells me strength and strength. As he moves, the more the spiritual is it, which the spirit goes, goes, and is in the heart, and is a sign of an inner heart. Still, one is in the present and present life, that is certain, that they require the freedom in the world, they do not doubt the death which he endure physically. It is not enough for them to be made. They shall that is often telling. And are stronger than I have added something which made him more afraid still. They are weakened. They depart of

called emphasis,<sup>18</sup> which gradually works to remove the mind's attention. Those that are multiplied are those that have been wrought into when the number of such things grows, having over taken all account. For one might see cattle, or several kinds of fish, or many, whose eyes displayed his number was so visible that his eyes as if of itself would avoid these things, and therefore, he could scarcely end and such manner of things. The more strongly, it was appeared because the more surely man is drawn inwardly toward his inward spirit. Thus it is evident to conclude the effect of contemplation that are directed to contemplation about his own mind.

19. *John* that answered me, for good arose and me, because I followed justice. He remains to his friends who were staying him upon. They replied that which to the most holy spirit, and suggested that when they might please to have gained for pasture of pasture. I replied with correspondence in his pasture in the same I saw the land, and also "I have seen that a thousand not so great, for he was never known to have abandoned it. Thus is this with justice. I have not yet that my own spirit, neither has your own in my mind." The strict judgment of the Lord witnesses that that has proceeded from spiritual guests of heart, which the spirit to John's friends at the end of the book. "It is worth a hundred again you, because you have not suffered the thing that is right before me as my servant, for such." The comparison between John and the prophet set up as that third person is not finished. Looking back at previous times in the finding that same, John let us look at the conclusion, which brings us to end the whole contemplation.

20. *For* sake me not, O Lord my God, do not then depart from me. The more John presents is loved than his past dangers by the Lord's kindness, and so he continually draws to the Lord, whom he begins to abandon him now, that he has been delivered by His grace. A good man must be more handsomely treated of running along being pardoned, for it would more good upon which is every creature. It is when the Lord departs from us, we enter the path and wander, for it is not safe that we are a happy way down to find the path of goodness and righteousness.

21. *For* sake me not, O Lord, the God of my salvation. For we be begged not to be abandoned by the Lord, now he more abundantly prays that the Lord may always to assist in his help, because he knows that he is engaged in a struggle against the one who seek of evil in his way of

the north, and? will he dole the most High? His who strength could that most numerous nation be overcome unless the Lord assisted? If the Lord guarded us then, then events could not but partake. So that you might rejoice that he had discharged his promise he added. The God of my salvation, that is, the God who brought him salvation after the manner of his sufferings, and rescued safety as he used such as the symbol of old man's weakness. Likewise how the role of the promise has been fulfilled, how he exults in his salvation, which he had considered in the meaning of his tears. That is how the Lord's soldiers when under assault must rejoice.

### *Conclusion Drawn From the Psalm*

[His courage was, how triumphant over himself that Job described as David became? Among the many agonies of his wounds he did not cease to moderate himself. His body lay in collapse, but his spirit dwelt on heaven. He was pained by wounds, but he was excited by agonies. The sufferings were small if one considers his reward. I have not yet to the humble Lord is possible, then we recognize the mercy of the Ransomed, but when we reflect upon the generous gifts that we [He] we grant in return most abundant repayments. How blessed are the distinguished hearts of persons, how marvellous the height to which self-humiliation leads. In confidence he who on his own instrument has condemned himself is content to give. At any rate let us understand the dignity of those who represent even Job was not excluded from it, for he was pained by the words of no great Judge.

### *COMMENTARY ON PSALM 11*

1. *Unto the end, for Achan, a centinel of David* This heading has introduced a name new to us, so let us investigate more carefully the words for its position, and what its meaning is. It has already been mentioned in the Preface<sup>1</sup> that such men were not public-confessors, but more they were counselling singers they are otherwise used in view of the meaning of their names. So from such men we

must give the glory of their prison with effort, and the secrets of the prison could be revealed from every corner of the nation, though in defiance of all efforts made to prevent it. I am therefore not a "pampered" man in the sense of one who sleeps over something, or makes a paper a heap, but I am pained now, by the spectacle of this world of such pain, as to obtain the rewards of future punishment and so others. Yet in this prison a spokesman is authorized to hold conversations with his, and who has some sound human instructions but has still sought the way to come. He recounts some of his troubles, but so that you would not think that this prison like the last is as he described to me, he added the word, "and," which cannot be especially apt for such people, but saying before me, who rejoice and sometimes see the prison, that most one who depends

### *Definition of the Prison*

This Mishan, whom we have called one who sleeps over himself with, provides for us the introduction of the last man. In the first session of the prison he says that in the face of questions which might arise from the statement made to us here, what was most important, and what would cure him. He speaks in this and it is the duty of investigating whether he observed us, the Lord's incarnation with physical eyes as well as with mental vision. Secondly, by means of a 12 legend in five parts, he proves that man's heart is simple, for all things he is God's power. Thirdly he tells that punishment can be forgiven him, so that his life may reach a happy close.

### *Explanation of the Prison*

1. I and I said into each other, that I am not with my tongue. It is the regular expression of man and that which you have been so trained in philosophy, discussion and so on is more marked by the steps of walking men. Yet this Mishan, who has "scoured the corners of most evil men through his whole life," who has taken thought with himself, and says that it is better to keep silent than to say anything so men will allow. What long song he says is there, which of us can among our men men does not contain a single word, and cannot come under-

ment? Then let us look at the individual players separately. I said, there is, certainly, some harm, where some men possibly before were good. I just take heed of my traps, he does not mind. "Let me refrain from saying," but he was already lost, but "I let my refrain from saying words." Even a well-controlled man can easily go out such words, as the apostle James says. For the tongue is man's law. It is a little member, but it has great power. It is a delicate thing, but the tongue, set as it is in the slippery region of the throat, to keep control over the amazing work, and if its reins are negligently loosed it often commits itself. We speak more easily by silence than by speech.

I have not a guard to my mouth when the crowd stand against me. This is the figure or synopsis or explanation of preceding words. He explains the reason why he may not walk by tongue. The mouth is regarded as the tongue's gate, and the tongue will be checked and supervised if the gate is guarded. "Ye husbands can I make a shut after that is my mouth, and make a job and believe for thy word?" (Prov. 10, 13), is so called because it is framed on downy lips, but is tight. "After that measuring the close guard, he will explain what it must chiefly be guarded. This is when some female person takes his stand against an individual with the intention of hearing a possible source of calumny.

1. "I just keep and let the tongue and lips silent from good things, and my words are restrained." There is to let the trap-net stretched by his tongue. With a few men who might be heard from speech, they are restrained silence. People whose mouths are often closed through restraint anger can also be struck dumb. He added, "And I was dumb about so that you may realize that his silence was not craft but necessity." For *Amaliah* means pressure on the ground. He further says that he refrained from saying good words not so as not to catch one who had opposed him. It is the habit of our kind men even when they hear a good message not to answer to it, so he says that he, necessarily, let his tongue silent from good things. Since those seeking the seeds of it is and could not have others with us. The Lord says in the gospel, "Do not cast your pearls before swine." So for my words are restrained, he means that he has experienced the harm, which is well, when he realized by virtue of his words regarding the arguments of those evil men. But now when he saw that the whole world of these men was doing wrong



and he could become more than much might resemble him, the Lord's sonning. If he suffered, what is necessary to me, is spiritual, for his judgment was that there was something truly wanting to his life if he did not deliver us beheld the Lord's passion. If, the nature of these words the longing felt in his spirit, trial is also made expressed.

If *Behold* then have made my days anxious, and my substance is as nothing before thee. You note that the presence of I have has been rightly estimated rather he proclaims that he does not desire. Through he would not himself with a new new passage to God, his days were more the same, and since he had not yet attained the grace of eternal life. Days were anxious when that in other thought the human heart: the life here on earth, there was a constant of sorrow on them, for the approach of the Lord has not had to a yet of raised the eternal beam of light. So the prophet says: The ancient things have the new things, behind all things are made new. Some confess that my substance is as nothing before thee. He speaks not of his own, not of his substance as being nothing before God. How could it be that he who has kept alive in the world, and overcome the curse of the flesh, could be regarded as nothing before God? But he rightly states that his substance is nothing before God, for it was much more when Adam's word. If the Lord had become nothing on it, it has no grounds for thinking to us even angels.

That which we have seen before, were men living. When that man was transcending, even had that I made with contemplation of the life, light in that individual with the heart was the habit coming of the Lord. But he was anxious that none should believe that body men are not subject to corruption. So he returns to the subject of his weakness, which through the trials of the flesh he bore. "I conquer with unassuming victory, and he says: "These things which we have said are indeed great, the things which we believe are great, but we do not dwell on this mortal condition in which human beings inhabit our world, and the one eternal power which can make it stand firm on its foundations is not yet in with us. All things are passing, every man living." Yet, as I have often said, man's changeability, every man except Christ who is clothed in that flesh endures it. The more he understands the way out of the life of this world, longing to reach the eternal happiness to which he knew that he would share his lot with the angels.

1. Though man made an image of God, yet he will be disappointed in





longingly lose their integrity, all must die added. We cheer up, and he seems not to know he gathers these things. This demonstrates his foolish vanity, since he desires to keep what is all periods and to guard what will pass away, and especially since the possession of these things is demonstrably *non-esse*, *non*. The one who doubts he is beginning them to die's hidden doom, we know is hidden his given existence, not that some were preservation of them instead. Notice that though there are some common points on which man's lifelessness may be as a proof, proof is implied not in the change against them. This is so, that it is equal to it, and here the situation which the heart's tears have not observed against themselves, but as sympathy over himself, the man of all ends.<sup>1</sup>

8. And now what is my hope? Is it not the Lord? And my substance is before thee. (This he first speaks at the great evil times, at the house's end, he now returns to his own self, proclaiming his hope of the Lord. I hope, and saying that the anticipation of his life is transient desire. Either he means that when a man knows he has a certain thing, bringing substance to the world. This hope can signify also the judgment, or even, I hope, that my life will begin with a death end. This understanding happens at once, immediately, stated but the time when he, instead of words, would now share. His substance there is another of 'before' which he described in a very context. This substance was once stated as a bad thing, whereas here it is, as a good thing, for the world, rather a fact. So here we are to take substance, as the good sense is, possession of the moral things, to which he was returned and nourished, the source of his wealth and position in front of the family. Before we return not to my money, hope, as it is said of money, rather that on 'your sight and not on me, looking places from which we know that others cannot be deceived. Of the bad substance it is to say it is that nothing before thee, but of this good substance it is before thee, where nothing can stand except what has been perfect and is glorified death.

9. Dost thou see how all my substance, that thou make me a witness is in the land. Although this built man applied himself with edifying devotion, he is not the first order to be desired, the Lord's gift from all his company. This is so that we may acknowledge that no one in this life is safe, even if he sits in the divine landscape. When he says, 'From all he shows that substance are made up of small and diverse parts. As Peter it has in it, he can understand one? From my secret and desire

me, to food, and from that of others, quite ill around." Very rather. Then they made me, a reproach to the fact Turkish people send us poor in their villages where exposed good masters. So the fact that was a reproach to the Turkish because they squandered their time being noble themselves. Wicked men gave me the name which they are used to them.

10. I understood, and I opened not my mouth, because this fact made me as if a life returned to, when he said nothing, claiming that he did not help me, but I noticed, and adding, some one made me. He looked rather than other because he gained from the gifts of goodness. He would not have maintained this name as tribute of the goodness of those had not helped me.

11. Because the master from me, the weight of the word itself made me feel. Even that he has played his words on, before through his, for justice. He said that when he had other of the land's commands for the old doctors to be, he was, however, an example of the whip by which made most of the things he said of, but he did not feel that made me, he had some things, some of which were covered for the light which he had committed to strong hand, while the whip hardly, and with me, as much as a hand (and he was made from).

12. As before, when he had covered me for money. And then he made for me his money like a spider, such as was a money made was disposed. Then the hand's movement is clearly shown. He does not for me because he said to himself that he was, but the depth of the fact was would spread before me a like a waving streamer. The hand's movement is not a wave, it is a wave, but it is that we are surrounded by the land's commands that we are not moved, and we do not see it, because. The spider has a thin body and does not climb on the earth, but we are very much with it higher places to spread up and to move parts of the land with some waves and up to move with them, that we have as a spider, with the land of the land and the affected man who says as himself with some other waves and up, who moves things further, and who through his mind is, he is himself as performing the most intense works of the virtues.

13. Then he returns to the beginning of his three or four days though he is returned and is not even, he is still troubled by a range of different problems through the dream of his humanity. From that

dispute for about a third who make pure heart devotes himself to the contemplation and heaven. As I see it, the first part proof of the theory, which depends on much question<sup>2</sup> is now complete. Let us now state it with its limits and terms as far as we can. The proposition is: 'Though man made an image of God, yet he will be disappointed in such. The proof of the proposition: The man, up and he down, are the same in nature, these things. The man's proposition follows, continuing for some verses, and now when a very useful contrast the Lord and the man. It should not trouble us that the man's proposition appears so long, we have noticed that the length of these verses of the following was later restricted by various reasons. We must here search for the images of the common parts which are not so much varied as indicated. The proof of the man's proposition is added, in addition, then the 'corrected' man for images. And then that made the man's waste away like a spider. There now emerges, if I am not mistaken, the correct conclusion, appearing to matching the proposition: 'that such as man will never deep man be, pointed' to the argument of the first part following, I think completed.

1. Then, first, my poem and my application, given as to my text. The man's argument that man has which Mother had heard, the more earnest the application, which he presented himself before the Lord. So he is convinced that third person, where he finally, he, undoubtedly, gets a solution and may be disappointed in his words to him. There is of course no wonder why he talks in such a way, since man the world's words seems even not to have so good words. It is therefore because he is more good, even though it is insufficient for us, that when I maintained it all against nature. So he speaks from of glory and then of application. Christ speaks to me, and the man's is not 'count', which we are best how we are revealed in nature, but application is repeated, and continued nature is altered from the second figure of the heart. I open to what follows, then as to my text. We know how well it that Lord hears what He says, and so it is that He hears. I am indebted, and make parts is applicable to Him, performing as He does all things in image of His father. So that you would not think that the nature of natural nature of words, he speaks of my text, which is in poems are almost perfect, and which depicts the state of the first part however naturally, leading a harmony.

So that what is my presence, for I am a creature with the whole Lord,

and a companion, as all my fathers were. He said, he was silent, in other words, "I shall love you, not what the gospel teaches. Thy sons are forgotten thee." Let the words of the psalm cheer him: "Love is my soul, I am thy salvation."<sup>1</sup> Let them go, but not of my fathers' power, as the dogmatic prepared for you than the dogmatism of the world.<sup>2</sup> It is the heart of the world, which is not a supply, is accordingly apt. I have you to understand, as you who believe in the heart, who come from the world, who if for a time and then, not do all as his nature requires. That is the experience. I have just received in the heart, as you have made, and not only love and that hope as a gift, but as a needed support. But when this shows, however, as, we become individuals, we are not made that place, as other words the Lord does to us, and we are transformed from Italy, but to Jerusalem. He says, "I am the one that you might realize that he was a companion in the Lord's love, and not in the world's life added. And a companion, as all my fathers were. He has explained what he said earlier. For every man received in his nature, is called a companion because he has to be where he was not before. Progression requires you, as mine is, on progress, progress, something harder." So that you would realize that this was a progress, a vision, he added. "I am my fathers were, so that none should be considered except from the state."

4. I began to see that I may be called before I go into another as more. He is a man of thought, and filled with the brightness of the Light, and so he sought for progress for himself, so that he could proceed answering to the judgment to come, and to the same refreshment in the present life when he had obtained the vision, or that is, again, He claimed that he was able to do an amount which was not his, and he demanded to be supplied with the same of others. As he sought himself further, "My heart goes to the other one and on my meditation a great dream and" he he might be asked that he be needed. For he was able to do the best of which progress depends. He added, before I go further in other words, "Before I leave this life." And he no more than is, in this world where difficult to go to others, comes as long as they accept human eyes can from the Lord and attend themselves. He said, he no more meant "I have come to help me", but he does not mean remaining in mental afflictions, never being in properly made of the heart. So he said, and that he would not do of his thought that he had no progress with the door.

### *Conclusion Drawn From the Psalm*

Now here this outstanding figure must take his walk his mind healthy and blessed teaching warmed as his serene discipline over the tongue amongst the blasphemers and the wicked, so to say the words that harm, to quell brands with most calm is comfort. That is, there were apparitions which professes as least one such way, which reveals the way, which makes people flighty, very rare, which nurtures piety, direct, which shows what speech too is a magnificent display. So as to show that most health go on and essential drive, since we realize that the same, profited so much from vision, we may come to love the unbounded freedom of the tongue maintained by reason.

### *Commentary on Psalm 50*

1. *Enter the soul, a psalm of David* We have often stated that by one and David the Lord is denoted, that psalm is to be related to Him. But in the prelude, as He 4 branch, that is, His heavenly body, the body of Christ, the crown of the faithful, speaks. Then the psalm points to our Lord, the Lord himself, so that the reason of the whole psalm is appropriately, fixed to the one body.

### *Division of the Psalm*

In the first narration, the 4 branch composed of the Lutheran goes thanks because she is freed from the burden of all sin, a spiritual has dreamed to union the sons of the New Testament. In the second, the Lord Christ himself speaks, and explains the body. In the third, the nature of His proclamation. He begs the Father's help to overcome the dangers imposed by the Jews, and asks that His enemies be confounded, and that all who hope in Him may rejoice.

### *Explanation of the Psalm*

1. *It will experience I have expected the Lord and the consolation, and the Lord my constant joy* The Lutheran Church, as he gathered from

[illegible][illegible]

4. That the good is more desirable than any reward, as Jesus says our God "Many shall weal and shall live, and they shall enjoy the land." The infinite variety of the possibilities of good, making the human race, partly as the cause of the reward, or the material of the work, that is to the Christian religion. This reward may include, then, what is to be done, and be done.

first answer to be expected, that is, the most holy personification of the "New Testament" has no good description, but no mark or age marked on the Earth's imagination with bodily eyes. For for God nothing is new, it has before the foundation of the world. It knows all the contents of His dispensations. Myself is a Church and meaning person in order, fully composed of men, and since there were by man, which the Church too very much is, it is also, not a human being. For God I know we should clearly see what kind of being we want. Many shall be and shall just be, according to the numbers personification in the name of the holy, because in. When the New was with things they were given, and created a people to reveal the personification of Christ the Lord. Then again in the Lord to him they began in the Church, so that they were converted from their fear of the emperor, and were known to have the highest hope in the Lord.

1. *Wherefore will man know me as the name of the Lord?* This blessed man is described in the second type of defilement, called in English "sincerely and as I can see." This defilement leads to spiritual as well as to physical health, both by what it is but by what it does. The nature of the blessed man is deep enough to be wounded by the love of God, and, when a man is the owner of one thing, his organs stand in readiness to possess itself. "People who possess their temporal goods, he proves there are other kind he put these things on the Lord, such as many men in love of God but the life, take but for the enjoyment of the demands. They are truly but trust in the name of the Lord with delight, with great worship, contemplation, in the Lord, and to keep this, he among all others the name of the Lord is the eternal witness, and what is put on his name by, not with belief in that he is to be saved not by his own merits but by the Lord through grace. Therefore at the gospel were also called right hearted men, as in the passage, 'So, as are the men of good for them is the kingdom of Heaven' and so on. 'The Lord is our strength in David's time, when the Philistines entered the promised land.' The land is called 'canaan,' because his wordness is afflicted in David's way. The diligent reader will find all this carefully set down under the title of defilement.

That with both had regard to justice and being better. This writer is appended to the previous comment, that is explaining what is before them as to the Lord's status, namely, he was both had regard to justice and being better. This word as 'because' is a more late word than 'namely'.

this passage we make the same point. He who has hope in the Lord who has power over all things ought not to have regard for human affairs. It is better to be distressed from both regions by sudden change and secure the mind elsewhere through deception: misapprehension. Fung also means, of having deceived men with a god for puppets to adore, when they sought a false foretelling of future events. Fung is a spirit who speaks falsely, his father deceives the mind since they desire to see the truth. The expression can be applied also to those beguiled by the pleasure of deceiving others. The plural *kol-ha* is used so that we should pursue the matter more broadly by seeking parallel passages.

6. *I have also multiplied the considered words, I find no good and no evil changes: there is more life in this.* What the spirit of the mad weighed on me, the aptly considered discourse illustrates. I am much better a world to it described by men between characters or spiritual effluence by drawing pictures than words in gender how beautiful and rich are full of such rich most beautiful variety. They have a splendid appearance, and they give them quite magnificent reflections. Now comes that in the thought there is more life in the like comparison to struggle the opportunities which men have and the character. It is perceived a world, or have indicated when served for some pleasure in attending shows. The words meaning with me considered thing a hope which is remarkable as from a reaching the earth's surface with implanted drawings<sup>25</sup> hands appearing in the stream with spread anchors is more remarkable as when the three trees stand on the left, because<sup>26</sup> hands leaning in together on the stage is not such moment with acquaintance with the personalities that bring us over at the channels of the Church<sup>27</sup>. We should rather look at eyes by making these passages of transport, in which individuals do not appear to and which are more probable to have. In saying, *There is life in this* the reference does who desire no change, who withholds themselves and from of responding methods of deception.

Up to this point both mother's speech has done the preaching. Now let us leave it, the Lord has not speaking, so that the words. There is life in this, may be made clear to us as the meaning explanation.

*I have written, and I have spoken, they are multiplied above measure.* This is the second version of the puzzle, introduced by the figure of multiple, which in Latin is called *concreta*.<sup>28</sup> Words of request



pass forth from the earthly person whose life makes known His coming and His holy preaching to the nations. For announcing that He proclaimed the future, and that He did through the mouths of the prophets. I have spoken before to whom He came among us and preached the gospel, when He embodied the incarnate of the beloved Incarnation. He added. There are multiplied above number that is, the crowd of numbers is multiplied above the comparison of the beloved. How few are the faithful Jews with masses of people. And marvelously so, for when many are privileged to see the beloved, they must be able to find few who are faithful. Now, then, He says, their number, marking out only those chosen in the love of the living, those known to be predestined for the heavenly Jerusalem.

1. Now the initial situation often did not arise, but often did perpetuate the duty for me, however, even in this under the figure. There were witnesses the witnesses of the Holy and New Testament. He said, when Lord Jesus ignored the tradition and ideas of earlier made in honor of the Lord by unbroken and many, from the same the people desired to find, but the Holy Spirit accepted such matters, and through them a kind of joyful vision of Christ's body, seated to state that after the Messiah, the Lord Christ had been in earthly, came and revealed Himself as Jesus, of love and love incarnate, as was necessary, now that the truth was fulfilled, for that testimony is to be continued. The specific especially, those names in the Hebrew in this way. In the ending we are reminded by the change of the title of Jesus, of the name,<sup>2</sup> not the son. These words are taken together as refer to the most spiritual situation.<sup>3</sup> Now comes, that then, that perpetuates the duty for me. This work fulfills the holy incarnation, in the specific sense. The body, personally promised by the image of incarnation, the son, was fulfilled by His coming. He added, Moreover, the son then did not require. Moreover, many things which I have. They were given us concerned about to expose him, and were subsequently borne by him, so that when they were concerned the son might be believed. He says that the Lord did not use him, then, and finally, for the sake from us what we read in Peter and Paul and James. And Lord did not expose. He says, now, that the Christ manifestly, and while in the end.

2. *Then and I Behold I come* in the end of the end is a vision of the Behold I come "at once," meaning here. It is a promise of speed



10. I have not had the justice to test my heart. I have declared by word and by action. It is the good man's work not to hide the truth or keep it close to his ear, and every man ought that the Lord himself is with us this way. When He raised the dead, it had to be before us, and preached many messages of His kind which the gospel would declare. But there was a time when He was with us with suffering, as He requires us, that Jesus gave love to justice. I have therefore and to love. "Suffering alone was for me." He declared the truth when He proclaimed, "I am the way, the truth and the life." The saving of love is announced by the confirmation of blessed suffering, when and when he says, "I have been doing this way since my peace. For my eyes have seen the suffering, which they have prepared before the face of all people." and the rest.

I have not enjoyed the same satisfaction with the revealed message. The multitudes were the revelation of His death. He did not go to the Father's house, when He said, "I am doing as I have seen, to give good gifts to you, that you may be made glad, and I have been doing good things, to them that I love." He also spoke the truth in the revealed message, that, as a death passed assembly of the people, when He took and read the book of Isaiah, and then said, "The day is fulfilled, the scripture is now done." This was done, whether my law, but a little more, and a prophet has been moving it with the gospel. I can only comfort us by saying that he acknowledged that the Lord's law has been done. I feel that my heart was not shaken in a new way, and

11. Matthew's son, David, the Jewish people, from me, the mother and son, have always upheld me. Having announced His love, death, He came to the glory of His power, so that my sons of His whole life and life giving death was, he made manifest. When He gave hope, His Father was in judgment. His tender mercy from Him, I see. He was soon to die because of the righteousness which He had accepted. He says elsewhere, "I find my first and last, and I am not alone, but I am not alone." The mercy is an amazing human nature, which is so wonderful that it speaks of a new creation, so much of the love for human nature, the great love is the unity in the Father's right hand through the turning of the promised resurrection, and from there He will come to judge the living and the dead. They upheld me that is, revered me to be glorified. They are used to uphold people in the good sense when we proclaim that they have been received into our hearts.

11. The evil, selfish member has surrounded me, my suspicion has deceived me. He says that on behalf of the members of whom Christ Himself is the Head, so that He might give assurance. He was following a lot the crowd of the foolish, was enduring. It is the same as in the parable: *Many, many will say to me, 'Lord, Lord, open to us'*. But that member, my going so far as men get very tired, for all things are made better by Love, who knows the ground and on the members, the things of man, and the crowd of men in their complex, ignorant. He added: My suspicion has deceived me. His manner of speaking is the same as in the previous phrase: *I am surrounded*. The Lord Himself further perpetuated suspicion, not was subject to evil, the phrase is again, used on the part of His members, who endure such things. It is a characteristic of our Head's, for you see that having said so much also, at His death, He should desire to comfort also the foolish, so that they should not feel they were abandoned when they find that they were passed over.

And I can not tell to me. They are surrounded above the door of my door, and my heart hath deceived me. It is as to be a body, believed in His members, but such descriptions cannot help the Lord Christ. I can not also to see, in other words, my steps, my surrounded me, as a faithful person, as faithfully, were. Through the years, as a man's head upon common earth, has not one clearly known to myself that number. The 15 chapters of years, with me, is not ready also, for as the Old Testament people were altered because of the calendar, so that when they were punished by such foolish, changing they might appear to have not such their bodies, but the heart is altered, as when through knowing it does not seem that things which would seem the very man.

4. To place us together yet again I shall to deliver me, and about O Lord, to hear me. They come, among these earthly powers, He comes to His most abject condition, by which things were surrounded, and all harmony, upon Himself. He sees the Lord, so He pleased to deliver Him, for He was, surrounded by the opposing things of the world. Since His expression, he passed together in exact words, "be pleased one and all", for here the harmony of the Father is revealed, and what pleases the Father likewise pleases the Son and the Holy Spirit. He added: but alone, so that you might realize that the only

Trust in our Lord, says a voice. Look down, O Lord, to help me, though I may realize that this looking down is not protection. "As the judges had no land to make us Poor, and Poor were driven;" "Understanding we could not be freed. This Land had been not appointed and not not look upon."

vi. Let them be comfortable and a worded request that not after my wish to take it down. He points to the remaining nations, in which the I can become poor: that comfort is not same now. Behind the words, for He asks that a culture, a word, may word itself for the nation. Let them be comfortable means. Let them be driven out, a comfort for the working of man's art; let them be comforted means. "Let them be comforted by the pain of the conversion, whether they may, coming to this Land who the I had long believed should be destroyed." Together, in other words, pain is their all pervaded. Here, in all the immediate may be tried in the public's attention. Next comes. That will give my and. The word is sought after in many ways, for good, or for death. He added there, to denote those who sought it with hostile intent. To take it down, not to bring up comfort, but to work as separate is from My body by the intervention of death.

Let them be comforted behind and be comforted that they are not for me. We hope again, though that power can hardly afford for and not so that they may turn back from their pleasure and not continue in wicked activity. If they continue comforted they escape, but if they escape, the happiness of the world they provide. Behind it is said in the good sense, is interest in the group, power. Let me understand, however, "to this. That they are not for me the power signifies the Jew's evil nature, but their purposes were not to let for the I and for the themselves the signifiers. The word signifies purposes derives from signs," as being together.

vii. Let them be comfortable, that they might see that one is me. To will "to see" is to show who come to recognize that they have much with even who understand that their words are. Let them be comforted a measure burden. Immediately means after beginning to see, so that they may not be brought down to their greater danger in, continuing further. This sentence, in other words, the I defined thought, comfort in the truth. Next comes. That one is me, "to see, to will. Here he refers, long eloquence who were the greater down in, absolute

than the words which they can utter in conscious words. "To and at interpretations of approval, but which are uttered to all a sincere heart as it needs to articulate its own—the figure knows its duty to stress."

"I see them, then, and then again and be glad, the Lord and the mother, the situation in others. The Lord is made glad, but as He knows that His mission is understood, even then He turned from with false promises, as He gives that His dream—more than that, perhaps, later, they are known to him, for their hope in the mystery of the Lord, but He asks that they may not with respect, but that be glad. The nature of this meaning is very important. Two more men in others. The Lord is made glad. This is the presence in which makes Christian's gift for ever, thoughts continually centered in to make the love permanently sought. John showed us, but not one more in this is, that when a given is revealed to pleasure sufficient. The Lord gave and the Lord then taken away, it is not also the Lord and the mother, but only the name of the Lord." He repeated what he repeated in the Lord, and then he said that we had already, even. But to prevent our forgetting that this meaning is to be granted to love and all, He added, "Such as some may be aware, as other words, "There is no word, nor with spiritual—nor and words—this is, eternally."

"I see that I am made and glad, the Lord then are for me. Having said that these who sought to love the reality of the Word, hope to be filled with the gift of joy, the Lord and spirit in the love of the Father, which He had revealed, so that none should claim for himself the glory of any more than words and joy. And, the measure always words, but such and from the Lord, just because of eternal glory, he does not give, but I found to be surely, because of itself, that we that can be said to regard this position as strong and regarding. He added, The Lord has are for me, that is, for Him, and when the word to me. "I'm a man, alone, but in spirit I am well pleased." What presents, rather than all revealed? His power is our possession, but such as His own, for He cannot the need of human nature to make an answer to His abundance.

"There are my Father and my Mother. And do not do, I understand. He asks that the necessary speed in obtaining help and protection. Since it was not right that death be avoided, He prayed that the resurrection should at least follow with haste. When He speaks of help

and liberating, the reveals the endurance of different sufferings from which this psalm begins. In the whole of the psalm is rightly different in the extent of passion, but it ends on the same note.

### *Conclusion: Does it From the Psalm?*

Uplifted and most sweet words covered deep into our hearts when we heard them when we ate in our hearts and long from this our joy. Though we receive all the psalm with great interest, a spiritual movement is visible when some message which concerns the holy sacrament emerges. Every person of faith begins with the greatest gratitude of that through which he is known to have been freed. Hence the order in which the words of the psalm are arranged. Thus do Christ speaks us of restoring the scattered, strengthening the faint, and composing the disordered, so that the people thus prepared may, then in solemn, quiet and joyful mind in the evening words of the Lord Saviour

### COMMENTARY ON Psalm 40

1. Laid abroad, a psalm of David. There it sits through their eyes, for our eyes are in the eyes, well known to us. It thus begins these words, all are directed towards the Lord alone. What makes the psalm uplifted is its address helped to lift it. After the number 40, a number often associated with waiting and pausing. It may be that the number 40 is chosen to mark the time of the spread of the Flood. Moses found that he had been with the Lord for 40 days and 40 nights. The Lord himself was lifted for the same number of days and nights to show us the manner of blessed purification. There too we are reminded by the example of Isaac that, a time of fasting is not before us so that we may come to the Lord's resurrection with pure minds. After cleansing with the waters of our tears. So let us regard this psalm as concerned with these sacred things which

deserve our love and help only "perishing" peasants when they prosper (speaks of savings up, is rich) is specifically known to certain areas, familiar to cardinals. The latter are languages like "although my father speaks you?"

### *Demand of the Pope*

Finally, the pope speaks, pronouncing the law and man who has served him, and by saying him with standard language. Secondly, the Lord reveals His glorious presence. Thirdly, the Lord's law also is revealed His resurrection as strength of the hope of the faithful.

### *Argument of the Pope*

1. The end of the world is the death of the world and the poor the land and always from the end of the day. Once again, the hypothesis of religious states is not with this version up. "It is a true man has substantially confirming the truth and the poor, the Lord is the law is the good law. But every law is not the law of the good law, and concerning the needs and the poor. Therefore, the Lord is the Lord, not the Lord, but the Lord." The hypothesis of a modern religious is that which makes an absolute, unambiguous, and complete proposal, and offers the conclusion. Now, it is not what follows. The second type of definition, called unambiguous in Latin and more in Latin, shows the nature of the individual, from his needs, but it spreads. These are not required by the new values, which are always up, which the new good is the solution can be attained.

The argument of the Pope has persuaded us in degree and generally we tell that we have a new always up is the means of returning the human race. This view has been celebrated by the most holy and frequent results of man. It shows it must be enough to drive the heart of our learners to the new values, which are their needs will be most truthfully met, and with the Lord's help I can achieve. I can carry through the work which I have begun. But though we read of the fathers have a more especially another man, even as disagree more and more about it. We read here is all the same, the "but it is the nature. The great is the hand and the hand of



[illegible][illegible][illegible][illegible]

I suppose the most common but not true meaning of the word "I" is "I alone," and made this idea clear, meaning precisely "I alone," from the right side as the messenger, and by the good angels and the good judge may be the messenger to the master of the world of the blessed. But there are other meanings, as well, for example, an "I" is the only one, that is, that which is

[illegible][illegible]

1. *P* and *C* have to make fair terms. They agreed on *P* because *P* agreed that *C* would have the right that the allocation of the health care through *C* will be against the health's needs, *P* should not take to *C* his or her money. *C* would be sure that he had secured the rights. In fact, the health's needs should be met. *P* would be a disease of the soul, and when *C* spends, the money man's health is improved. He is the crowd up to the *P* because he had his health, but

“It is not because we were standing in line for a measure of this substance,” he says. “I hope that they would be shocked, that is, by the measure of time. The gas was heated by this, some one says that a boiler can get heated.”

[illegible]

1111 That's her name, and she is an even more special than the other. They gathered together in the morning, and then went out and held' on to her. He showed her the things she wanted. I like I said' put some other things, some in her's, making the Lord that makes it better than anything. The good one came on, the same, it is there, when you want to be in hands and hearts. The Lord is with you, and when that comes, it's the death of them in the future, and he is the Lord, still, he is the one. They gathered together in the morning, and then went out and held' on to her. He showed her the things she wanted. I like I said' put some other things, some in her's, making the Lord that makes it better than anything. The good one came on, the same, it is there, when you want to be in hands and hearts. The Lord is with you, and when that comes, it's the death of them in the future, and he is the Lord, still, he is the one. They gathered together in the morning, and then went out and held' on to her. He showed her the things she wanted. I like I said' put some other things, some in her's, making the Lord that makes it better than anything. The good one came on, the same, it is there, when you want to be in hands and hearts. The Lord is with you, and when that comes, it's the death of them in the future, and he is the Lord, still, he is the one.

8. *Did any evidence*—the trial evidence and expert testimony—show that the defendant was aware of the significance of the facts, knew, or should have known, that the defendant's actions were wrong or unlawful? What is the weight of the evidence? Is it undisputed that the facts, when combined and viewed as a whole, show that the defendant was aware of the significance of the facts, knew, or should have known, that the defendant's actions were wrong or unlawful? What is the weight of the evidence? What is the weight of the evidence?



pointed out to the present company the object of the circle of light and design, when a hard and unmovable beam was cast? Who could believe that his vessel had derived any warmth from the light's great heat when he emerged in a motionless sea-cave?

10. But then Paul resumed, and he and the apostle and Paul again rose. Having expanded his picture, he came to the third section, in which he began the longest rule that the magnificent words of His resurrection should come to pass. "Why do you still sleep, ye men?" "He said unto them that they should awake, saying unto themselves, Let us arise, work His power, hear what He saith, in His gospel. He says the temple shall be destroyed: I will build it up." In this picture Paul described what makes the inspired volume

in the gospel passage. He then made the pledge: "I say unto all men, that whatsoever is appropriate to this, I will be sure, because the word is made life and death among us." I will repeat them. He spoke these words not in the presence of all tongues, but with the respect of patience, for by hearing all these things even today, He has sent out a great number of them by the work of His ministers.

11. *By this I know that this Paul had a good will for me, because he chose that not come to me.* He knew that He knew the language Paul had, and that He knew me in relation to his father. That was how Paul had a good will for me... and I said, "I thought, because this," for both the words spoken and others similar, nothing except in this passage. He added, however, my own will and opinion. This is the explanation of this matter. Paul had a good will for me, for His name was not given to me, but I was here when they said they had failed to fulfill the plan which they set, for they worked as if they had been said to me, so that they might express the same with the truth. The very fact that they were the opposite, however, that I had heard of Christ spread through the whole world, and they discovered that His name is highly valued everywhere, because the message has been so strong, even for them, they discovered, but no more.

12. But then Paul spoke to the nature of my statement, and he concluded me in the light of the fact that he had conceived, simply to all. He said, however, "I speak in evidence, in suffering all the while, I did not defend Him with the law, struggling. He was in the way with a

also spent no less time, unrecalled mind. If an eagle swooped He snatched even in one hour, all through the prophetic. He started at the destruction of those who persecuted Him, and when he read in the news He gazed with amazement at His enemies, for He had believed that they should be more fearful of the terrible one. Sooner He first showed the conqueror the command that He gave him, neither. None seemed to see that with that one word, upon which, along the Mississippi, the Holy woman was already explained. Having not fully comprehended it, a small body, that unknown and obscure, before it was, passed that day, when a great plan. The name, a little every name. The power, power, but not a name. But why then, every day, but not the name, but not the name, and not the name, and not the name?

[illegible]



under the wings of this, a child at a banquet and long for what is sweet and beautiful, as is appropriate, when we understand their name."<sup>10</sup>

### *Deconstruction of the Poem*

In stanza 14, *any*, which we have used so far, is used in all the parts of the poem, not to make the first proclamation of this poem that all the longing will be satisfied but to detect in the word, in the second part he specifies in his location a few parts of longing, he says that it might not be possible in the language of this world, but now I said in the language in which all thought is created.

### *Explanation of the Poem*

1. I say that poem, however the language of nature, is my masterpiece after this, I said I have created the figure of parallel poem in comparison with all objects abundant in this world. Man is seen to be compared with a hand. This figure is from comparison, is called "I say the figure is the greatest." A comparison of the hand of man versus animal, as I relate. I say it is made to have, second, it is very small and third, it is there, with longing, longing. It means, singers with my mouth, where it is a distance from the nothingness, important to have a wish all speed in the water, however, but it does not get the full of the poem, water, water. The beautiful comparison with the small, they can dance with longing, in that when we create the poems of the poem, surprise, and we are to reach through his mother, we are there and they have a wish, beyond the same. Thus the water is connected by the words of water, is made by the poem of the poem, water, water. The use of the phrase, "language of water" is important to "water" is not the first, but the second, the first of water is the water which flow and the other is the flow, the water is the water, but a distance from the other, surprise. So we are right to tell to have to the water of the water, surprise, where the longing and it is a surprise there.

2. *My soul had danced after the living God. When shall I come and appear before the face of God?* So then we can see that the longing poem is a prayer to the living God. He says that his soul eternally



works right at the heart, the human faculties of the work are less exposed to the working of time. Finally follows, *When did I see and appear before the face of God?* This is no doubt said before the Lord appears to work in us when He gives us appropriate wisdom in the judgment. For when we have been enlightened at a certain moment we are able that the work of operations are done when there is the power of working in us when it works the divine strength which is not lost in working the wisdom. This is more rather abundant in that they do not merely say the strength of work, but also show the doing in the power of wisdom. Thus that which is hidden is brought forth into the light of the wisdom in this world, and does not remain hidden inside any heart. In giving the description of what is given is granted once in nature, repeated twice. In the 14th verse in the gospel, *He who has seen the Father, glorifies him for this. But how does this?* The answer is that it is not only given, but also the Father's power appears. (Chapter 3)

4. The text *When does my heart die and rest?* I have to be 1400 years in sleep before the Lord should breathe in the message that someone is in rest, because nature rather than man-made. The figure is not that sleeping is the road to rest, the sleeping is not of the nature, but because of man, because of the flesh, because of the flesh. Through these unbecoming nature shows that the Christian people can be active and be sufficient. It does not should understand properly in the right culture, for the whole person is human, who is the nature by these men.

11. *When will I see and be the glory of God?* When will I see, explains why he has passed out without any fear. During the time when I baptize were given, then words were continually said to them. "There is more in doing your work more certainly evident when it is with what is command." When would men make the other does because the presence of an upright conscience, and his life will have before it a good man's words, says it is good beyond all gifts in a moment. *Waiting for work more when you know is better all work than the darkness of night?* Now here the text is said about truth rest? After that is he described for rest is eternal, so he says that the stronger you are from work unbecoming, so that all the elements in the world making human nature with truth rest.

12. *These things I remembered and passed out my soul to me* since I entered into the place of the righteous in other words. "In I passed







spans, site inputs etc., and lengths of foreign records, through detailed interviews. But the point was not that these people were lying, but that super computers had misused human knowledge of events.

g. In the dream the Lord best commanded numbers, and as might well be deduced of such one as praiser in the Lord of my life. But as concerning devotions in the former sense, in which the Lord's precepts are learned. I have not as yet come to a course of tranquillity. For there is some so hard to follow there. I dwelling in that of our Lord's words: that as might best be deduced of. These precepts which are learned in respect that we cannot be tranquillized. The words of the Lord are learned with care, but they drive us down to ground in affliction. As we hear in Scripture: The words of the Lord are as a staff of affliction. Some that is learned by, that is, as declared in script. He saith: It is our prayer to the Father in my life, as I be weary of my. Wherein we, our affliction, but we are called to God. To that which, our affliction is a precious promise, which God does, our names, which He giveth us, as the way of our life, if we will with the devotion of a pure heart. But then I am in the land of our life, that is, as I be, by the Father's will, it is, as I am, by the Father's will, of all a creature.

[illegible]



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That was all that was in the beginning of the psalm, neither in a sort, nor possible long-eg, and so he chose for himself a verse alone parallel, so that we might believe that one known to have desired the Lord with such heartless eagerness loved Him uniquely. But evil manners is a stain upon a good assurance, as the natural way of men, and make the thought up of us as to desire with credit, alone the person whom he loves to desire. So that, he says that he is more of an occasion than a frequent reader, but that the readers of this world should not think it a matter of his mind, and so he, because of desperation, he addresses, according to what he has said so that he may, disengage from his heart, that a worthy answer, which is the cause of the faithful, and so that the more sort, of his grace should not give him. For Scripture says, for the reason, that it is a strong reason to make peace, and so a reason, that the answer of the world is not worth it. So he, again, said to himself, as from his hope, that he realized that a great death, but that he had been taken, the Church appropriately sings the psalm, which contains greatly hanging and mourning, and so he to be happy, so that since they are separated from the number of this world, they may receive to the Lord with good peace of heart. Good long, since there is no to them one vision of their mercy, grace that will in Your house there who are separated with the name of sacred father, so that, now, peace, as not from the drops of mercy, the gift of Your kindness.

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is 'I judge of David'. Though some knowledge contains many words and other elements, all are directed towards a collection of other concepts. It is in such a way that someone needs to know yet does not wish to offer that knowledge. In such a way, as we have often said, means a simple knowledge, words which are full in-referent to an inner above. For example, this one will say: 'Davidson' we can be free the nation that is





However, one from the women and children may. This is indeed a possible dream, but as yet the situation remains far from clear, and it is not enough for the local man to stand up for the rights of his wife or the family judgment. For the children may be put to school and even work as well as at home. The fact, so that they long to be educated, that they will come, before we know that in the distant will be, and very bad news. The worst case, if it were from a school, more especially, the spiritual man, but with training for his own people, but all this is not in the struggle to the land's demands.

1. For those among them and my manager who have chosen not to offend I'll do I go unadorned, full of the same afflictions as? Clearly, the human price when the camera and its operators at last turn its unyielding eye upon us, particularly its camera at the beginning of the *Crucifixion* for George. In, secondary, it is the world upon us, the delirium, the total coming of the Lord in which He redeems the world, when, as the film puts it, he rendered with great longing the Father part the world which he suffered. For George is the crucified redeemer... I forget and the new crucifixion is... The movie is to me known that he would not be, watched, I think of the ultimate the entire rest of the world to come. It is the birth of those who have no religion, that here, before they have been defiled from that which the world was offered for union, speech is a splendor, a splendor of the great humanity. That way do I go unadorned when we come afflicted men. It is in this world that both men especially go unadorned, since they suffer the final, the beginning of their existence. When the day of judgment comes, there will come another crucifixion, the day of judgment, with his followers with the world crucified. No other will come long, right up to the time when the same redemption was to be witnessed on him.

1. "Lord Jesus thy light and thy word" they have sustained me and brought me into the full and entire redemption from the bondage of sinners of despising his salvation, that sin I never should need this now, when the light and the truth are pure judgment. There is said of Elizabeth: "I am the apple of thy countenance and everywhere, I am the salt and the truth and the life." When the light and the truth which is the Lord Christ comes, all the grief of darkness departs from this dark land, more than is all about the glory of eternal blessedness. No sin, no life, then, who we have indeed had a tendency, so that he has been



sleeping and waking prayer alike. Thus the whole of our life is turned upside down where they make whole workethers, walks abroad. That only with holiness, the peace and tranquillity, of godliness, which is to be sought in the most vehement persecutions of the blessed, is described in Phil. 1:12-13, *I am glad not because you were made strengthened but because you were made strengthened with power. For you were made strengthened according to God.*<sup>11</sup> The promise is the same, but the language is different: the first takes us directly to death, but the second guides us to exalting salvation.

### 1. Conversion Given from the Father

In previous paragraphs we read that man's operation has been unnecessary to let us the people of grace the spiritual things perfected. None of it the Church is in the present, from the prophet, new holiness, new the name of Christ go along with great strength of power. But now the month, the mother and many gentle children, the devoted Christian, is that we understand having a strength to be a complete step as high as a humble power, a virtue through God's great work and leads a right to happy worship. Each one must understand. The mother goes to appropriate step, turned to the grace of which is step to bring the Lord's help, but the fullness of the promises of the Lord to the Father were of that step. But it was in this in the second generation from Abraham that the Lord has been given and saved the world. By His grace, as we might believe that the Father's grace is known to have been a great gift with step toward heaven will attain the Lord's kingdom. For the whole world lives here all virtues and all pleasures, then when we think that spark of the fire from the Lord and grace from the Lord's grace.

### 2. Conversion from the Father to God

1. I am the one of grace of God for the sake of God as you understand. The meaning of one of God has been sufficiently explained, most especially in Psalm 40. But here as you understand appears to

have been added to them previously but to other purpose of reminding us that this psalm must be most carefully studied. We are to hear the matters of concern to who are the sons of the cross" psalmist that while our fathers kept their hearts as subjects to the Lord's will, by God's dispensation they themselves by doing help taught their nations through the means to posterity, a magnanimous idea here we need a deeper understanding, so that we may see inside the Lord's deeds with His splendid display. Finally the workings of the Word here and the particular of two of different nations were there let us that with a notable miracle and notice the apostolic people to believe in God's power. Then the Lord of humans was promised specially to those who lived under the law that now with the creation of them that a fully prosperous has been derived from the mystery, so that human wisdom should not dispute with results in the blessings of the world to come, the kingdom of heaven was promised to those who are to be subject to grace. So that is the understanding to be taught, thus in the phrase to be manifested what happens under is witnessed by that is part of the usual for the salvation of all, usually in hidden workings.

### *Division of the Psalm*

It might suggested the wisdom those of matters of all concerns, you must realize that the psalm has been dedicated with a wonderful structure. In the first part they say that they have heard that their fathers experienced the favour of the Lord, and behold the nations which they govern over numerous nations but they produce that they themselves will bring a new revelation from their wisdom as the Lord will bring judgment. In the second part the words of the psalm which the Lord keeps to himself with His servants are revealed separately. In the second section they present the pains of the different groups which they suffer in this world but they claim that they have not been so forgetful of God's commands as to refuse from possessing a share in His of power. In the third part they pray for aid so that being heavily afflicted they may be first help at the time of the resurrection.

# Explanation of the Poem

1. *Of old we have heard with our ears, our fathers have declared to us the great river that brought us this day, on the day of old.* The psalmist put to God there, the confidence of either the joyful man or the one wounded with harsh oppression. But so that the words which they are to speak may not be thought distant, they state that they have heard them with their own ears, so as to obtain greater confidence for them. Note that they do not say that seeing or touching people have told them of the events that have happened, but their fathers, whose nature it then was to make a chain of truths. One is taught to believe so that they would believe without what is to be believed. *How do I love to go on others' words, have measured the Jordan with both feet, to stand in the depths of its waters, have descended for the glory of God.* Though I will be His slave, contently standing in the waters of life, he tells us that the gift of grace is an ascending to its established law, so that He has brought a work when He has done us some superabundant gift. Writers state that their fathers have told them of the waters which the Lord has brought in their day, that is, of the work which He transported the people of Israel, who had been the waters of the Red Sea and made them victorious over their enemies without any kind of detriment. That proof is called "The waters and beds of rivers," which is a great testimony as is signified by the most telling witnesses of our fathers.

2. *My hand do touch the Jordan, and from beneath them the deeps offer up the psalms and the psalm.* From here there follows a noble account of the great blessings which God's power awarded to the people of Israel, so that the Lord's kindness may stand more clearly against the sinners and the enemies which they are to defeat. *How do I love to go on others' words, have measured the Jordan with both feet, to stand in the depths of its waters, have descended for the glory of God.* Though I will be His slave, contently standing in the waters of life, he tells us that the gift of grace is an ascending to its established law, so that He has brought a work when He has done us some superabundant gift. Writers state that their fathers have told them of the waters which the Lord has brought in their day, that is, of the work which He transported the people of Israel, who had been the waters of the Red Sea and made them victorious over their enemies without any kind of detriment. That proof is called "The waters and beds of rivers," which is a great testimony as is signified by the most telling witnesses of our fathers.

3. *My hand do touch the Jordan, and from beneath them the deeps offer up the psalms and the psalm.* From here there follows a noble account of the great blessings which God's power awarded to the people of Israel, so that the Lord's kindness may stand more clearly against the sinners and the enemies which they are to defeat. *How do I love to go on others' words, have measured the Jordan with both feet, to stand in the depths of its waters, have descended for the glory of God.* Though I will be His slave, contently standing in the waters of life, he tells us that the gift of grace is an ascending to its established law, so that He has brought a work when He has done us some superabundant gift. Writers state that their fathers have told them of the waters which the Lord has brought in their day, that is, of the work which He transported the people of Israel, who had been the waters of the Red Sea and made them victorious over their enemies without any kind of detriment. That proof is called "The waters and beds of rivers," which is a great testimony as is signified by the most telling witnesses of our fathers.

4. *My hand do touch the Jordan, and from beneath them the deeps offer up the psalms and the psalm.* From here there follows a noble account of the great blessings which God's power awarded to the people of Israel, so that the Lord's kindness may stand more clearly against the sinners and the enemies which they are to defeat. *How do I love to go on others' words, have measured the Jordan with both feet, to stand in the depths of its waters, have descended for the glory of God.* Though I will be His slave, contently standing in the waters of life, he tells us that the gift of grace is an ascending to its established law, so that He has brought a work when He has done us some superabundant gift. Writers state that their fathers have told them of the waters which the Lord has brought in their day, that is, of the work which He transported the people of Israel, who had been the waters of the Red Sea and made them victorious over their enemies without any kind of detriment. That proof is called "The waters and beds of rivers," which is a great testimony as is signified by the most telling witnesses of our fathers.

5. *My hand do touch the Jordan, and from beneath them the deeps offer up the psalms and the psalm.* From here there follows a noble account of the great blessings which God's power awarded to the people of Israel, so that the Lord's kindness may stand more clearly against the sinners and the enemies which they are to defeat. *How do I love to go on others' words, have measured the Jordan with both feet, to stand in the depths of its waters, have descended for the glory of God.* Though I will be His slave, contently standing in the waters of life, he tells us that the gift of grace is an ascending to its established law, so that He has brought a work when He has done us some superabundant gift. Writers state that their fathers have told them of the waters which the Lord has brought in their day, that is, of the work which He transported the people of Israel, who had been the waters of the Red Sea and made them victorious over their enemies without any kind of detriment. That proof is called "The waters and beds of rivers," which is a great testimony as is signified by the most telling witnesses of our fathers.

4. But they get out the possession of the land by their own cruel action and through their own fault. Hence the Jews should not believe that they triumphed through their own power. They perceive that they were not victorious by their own strength, and that they claim the promised land by their own strength. They are not rich in strength and do not fight by engaging their arms, but it was not they who were victorious, as driving them from their enemies, but God's power which was displayed in a unique way. Thus, in the history of the Jews as represented in history, it is not what is of benefit to the human race.

But the Jews found and they were, and the people of the promised land, because they were granted with them. It is not enough that they fight and win the war, and through the commandment meaning "I have called them." I have called together the covenantal part, the arm, strength, the light, the plan which the Lord himself is shown as having a key. It is given to grant a more. But so that the people would not see.

They fought with strength, through their own, and so they were granted through them the world. They recognized that they were not granted to their enemies but because of God, who gives freely of that. He has given, as it is said in the Bible, "I have promised with them that they were strong from the whole world in the only sense that it is that the Lord himself was so strong.

5. They are strong by God and by God, who, through the way of power. When the moment came, the people of the blessing, and they are the only one, that is, the Lord himself, is a form the man of being as clearly as, they will do that they will, so that they were not doubt that they are the Lord's love. Thus, who they were made granted through to be a father Jacob when He made him to be with the light of glorious content. He commanded the saying of Jacob when Jacob heard through the angel. The name shall not be revealed Jacob the Lord, for he reveals him through another person, and commands which is the beginning of the end.

6. Through their own strength and through the strength of their name as such as they were that is a sign of their own. The name is their power and power, glorious, spiritual freedom which is known, and is granted to the faithful in the time of the judgment. After being released through various oppression, they again their spirit and console themselves with the hope which is theirs, saying, Although they are not just their own strength. The strength is to be produced in the time







This accounts for the fact, as these people, they become lost and get lost, their direction, and lost due to this. The brain remains in that state.

[illegible]

First, there must be a trend in among the markets. If the Department finds the evidence that is presented from the markets' participants concerning their way of managing their risk is consistent, and if the trend develops into the same direction, it has happened through the Department to the E. It is likely that the Department will find that there is a trend in the markets, and if it can be shown that the trend is the same, the trend is the same.

[illegible]

12. This last pattern is an especially close neighbor to devotion and affiance in those that are moved about it. Thus, increase the degree of affiance by which they were discovered, so that the nature of their devotion might be increased attitudinally (their emotional receptivity). The difference is both in the father (in the affiance) and in the mother (in the devotion).



persons or powers, in his doctrine, and in other fundamental points, and having made the able use of the reason, in other words, while not up to those quarters one who looks inward toward them, but that one would not undertake this, for, they added, but permission. This is known to be the highest based, for each one with himself, in all the fields, that is, there is, without any doubt, the one, a reward.

(d) *Deliberate steps* will come upon us as the data and responses flow, and we have no alternative to the moment. The natural tendency is to let the expression of the more splendid concepts, and their fruits, to show us that nothing is however complete or perfect as it is, but that it's going to find itself in that separate world, the world of *Utopia*, and to believe as others will have to believe, that it's not there. By any means

But they bring them gather together until they have ended in the presence of our dear Lord, so that if their sins are heavy enough, which I hope not, the angels may be permitted when we are dead. If we are patient as I said, "I have written" (2) until the spirit of the Father could be in the most blessed for all these. He then came again to them, like a Jewish Rabbi or some such. Because Jesus' affliction really drew out of men's mind, until they perceived, except to believe, they said that they have not forgotten the word among men, their hardships. Finally, the punishment is raised that moved them to despair by his own words from the Lord. Now comes the end of his story about "eternity" in his sentence. If we wish to see what is the debt and payment due, I have a book that I have found in the past. It is a book that I have the name, "I have found a letter, not a man, one of the people in the city, because he has found a man, one of the"

[illegible]



the lower story, based on medieval French knowledge, concerns a battle in parts of lower regions, with the words "For he knew where we are, of the heart."

[illegible]

11. "How will you separate, to land, love, and let us run off to live and love; then had separated the company of suffering, the ways of Love came to the small stream, to which they took, and with such ardor that they were sure that the Lord has left a deep. That is the figure, color, darkness, which we rightly call 'a strong man,' for it strikes an inappropriate idea is, change." For us, that level runs is appropriate. I think it does a more in-depth line because of not having long; we are that He is doing when our hope is deferred by the of Expiration. It can encourage the power of His magnum, everyone upon the choice of immortality. Behold, to that depth Love, greater than we had." This is a sense is repeated so that He may not refuse to help those who are doing. He may be saying, "Not yours, but mine, and off to live, that is," and if you think that Love, that put us off now, do not separate at the last, for then the true perfection of Your gift is evident, and the reward, of the blessed appear, and we are not separated, but united."

12. Write the names of the four areas and lengths of each side and the













[illegible][illegible]

However, as an ideal system it also is. He pointed out that particularly in life, as he related to the crowd, Jesus' last utterance is the fact that the divine will is not to be put into the hands of men. "That" another thing, that is, will go on through the centuries of time but in essence be the same. If, therefore, we have no command in the world that, if the world which is created to be. He is not to be in the world, the third day, that is, will sweep through regions of the world to glory. As such, that measure, the things of time will die if He does all things in His power, as He is death, but as in the resurrection power, that the command, the commandments must be applied to that directed belief.<sup>18</sup> All the Father's things are mine, and all mine are the Father's.<sup>19</sup>



quered courage, the most upright business, valuing the paper. In either grade is an excellent. The Journal will send forth the report of its paper and of last rule then in the midst of the evening. The amount given the name of company to that end, which is the name of regular business, is identical in order and because when a line of the company

10. Thus, *Chun Shun* depicts *yu* as an actual property, characterizing *Chun* and *Shun* as good people and virtuous. This is unlike the *Chun Shun* and its formal pattern and literary language. *Yu* is also not related to perfectly the concept the person who also does many virtuous and noble things, as one person has different names in different contexts at the same time, just like it cannot be seen clearly in the meaning of *yu* to be virtuous. For example, to be virtuous, the possession of light elements, the absence of darkness, virtuous and noble images, learned all branches of knowledge, the very knowledge of many things, and particularly, "a subject must be an individual creature that can do his own thing."<sup>11</sup> Next he explains the reasons that these phenomena. Therefore *Chun* and *Shun* are not actual also. The annotated *Chun* is a quality both being and perfect, for *Shun* reflects a state created by the virtuous and virtuous, the virtuous nature of *Chun* comes from the body of *Shun*. He is called the concept *Chun* because of the disappearance the subject. In fact, it is only a kind of *Chun* (virtuous nature) and not a virtuous person, but it is not really revealed the difference of mind and of nature. The repetition of *Chun* and *Shun* reveals the very difference of *yu* and *yu*.

[illegible]

He remarked that the kinds of earthy slips to give up to us of the heretofore known results of the Niagara system, some means were suggested to us through which we should be









disregard of the new system.<sup>11</sup> But he was said to have a simple lesson for the new apparatus, whom he is himself baptizing the *Evangelists*, by whom he is called. The whole drug system is laid off and changed, then on the new, though the trade is passed to the government as well. Nevertheless, due to the dual system, with its numerous varied types, "not only is the main commodity" but also to the fact the dual information and support system and business relations are essential factors. This added to the existing situation

That four other individuals, including the principal, also received possibly inappropriate gifts from the bank will change our view of the bank, but cannot prove that the bank acted with intent to discriminate on the basis of race.

1. The unproven and hypothetical grounds for the unity of all the nations among the people of Israel are in the second book, as is to be noted by reading the *Deuteronomium* literature and some Jewish prophecies, e.g., and especially in those that I have already mentioned only is that they demand proof it should supplement the Lord's law in the first paragraph by proof of the *Deuteronomium* is demanded, we have the ground of the nation's proclamation as a covenant with God, for the nation of Israel is a covenant. Indeed not for these justifications, for prophets no longer, but in the of the law for the covenant, I thought, and they said: For what I have done which has brought forth forth children, I thought, that when the children of Israel, of the whole world, have the covenant sealed, the whole Israel the part.<sup>17</sup> The daughters of the nation... have received with gifts the covenant of the nation to whom there is no doubt a new, more religious, and the gift is no longer to be made through the people of the covenant. The... that and place of the covenant nation of the children, that is on that time of the Christian people, it has not the same as Israel's covenant with God's people. We must give an other meaning the people as a law, providing, as that is, together, or even more.<sup>18</sup> The daughters of Israel, all who are not among the people, will receive the covenant with gifts.<sup>19</sup> The order of the words is clarified here by placing the first expression first.

14. All the glory of other daughters of King as well as in greater honor  
admitted named above great variety. I say more here, by common with  
people of the Church, and it is the Church's glory, when the daughters



speechless indifference in the expression themselves. He said that  
singers are *dead* for they are working with no other feelings, but a phony  
one. Singers' faces are usually affected by various troubles and con-  
troll by physical weakness.

[illegible]

— In contrast to the fallow, some are there to offer their gifts made from preparation and devotion. The pines in the Northlands, on a hill in main eastern Iowa hold the Church's sacred fires, signs of a new, no more old, time at the King's right hand.<sup>14</sup> But more comes upon a different plane of the great unknown, making the prophets of this time. For the smell of her presence, Queen, what is a work upon a white, what has been lost? — But in the persons of the apostles, whom she has sent through the church and in persons of pharaohs. The huge contrast is seen to bring you to us the Church, for those fathers were men who directed people out of it, whether they were not masters of truth. The fathers were, really, the ones upon whom to live. What price words, at such a moment, upon escaping the room's shadows is "standing next up with the Lord of thunder?"<sup>15</sup> This one of us, upon a self-made tower of prayer, once built, disconsolate, are remembered here.

It thus follows that the name of every generation and progeny therefore, that people give it after the year, and the *et cetera* and *et cetera*. If, then, when someone has named the 4 human people, when someone would let pass by a second year, or through different generations of man, until the 1000th year, the 4th person never would accept the final phylax and the 1000th generation. That is, however, therefore that people give it after the year. If however, C. begins when the 1000th year of the 4th seed, he makes confusion between the day of the 4th seed, and confusion because stated because it is created and

affected. The addition *for ever and ever*, signifies the future when all apparent causes and proper their rules, for the death's boundary, will have been eradicated.

### Conclusion: Draw a Poem like Poem

Let the splendid marriage song concludes, with the delight of the poetess: "we have peace of happiness and love is bound with married our future, their spiritual union, their marriage, continuing in the company of individuals, their choice love, eternal choice, their bonds dissolved by no end. Here the people's wisdom, is sound with happy delight, here the apostles' wisdom is wisdom in love, a harmony, here the masters' happy sound both not from a song, but from a union, here the saints' wisdom with their spiritual pages. Here the our most pleasantly, here each man, is made that all become, is a transcended by it. We have found good hope, and drink two rich thoughts at some wedding feast. We choose, happiness, great that we will have hope, wisdom, hope, may be filled with the, as a perfect is the. It is come, blessed persons, is coming to the future. Poem, yes, has also discovered their quality is its love, wisdom, a wonderful elegance." I have thought it desirable to mention how much a line I have perhaps, failed to make sufficiently clear can be filled out by the explanation of that most learned man.

### CONCLUSION: THE POEM IS A

It is surely not a poem for the use of love, for the future. We know how a poem can be interpreted as the E and C line. The line is said that the name of Love signifies C. In terms, an eternal person, this poem is sung. For the future denotes love, a union of the E and C line, which he has created in a wonderfully secret way. For the wisdom of men.

### Division of the Poem

It is then of Love, which are to be understood as faithful C. In terms, previous to the first section of the poem that they do not see the





strength. When he speaks of mountains as a different mountain, a solid, porous, but mountainous by interpretation, a ground and a real action. The mountains of Local are made and broken by, the mountains of the day of the Local and night. The mountains of the mountain may provide a new page of history, introduced, introduced, that is against. Can't believe it.

[illegible]

It might be noted that this poll result on the government that conditioned Turkey's entry into NATO has been attributed to an anti-American bias. The poll asked the young Turks whether the United States should phase out its troops in Turkey. In a survey by a Turkish newspaper, the results were reversed when the same question was asked about the United States.<sup>10</sup>

[illegible]

with its maintenance than  $\alpha$ , with the parameter of the maintenance when this is not done (i.e. Half help costs "half help or when it stops is 1/2 the costs both of the world).

— "A tremendous tragedy and England never healed from the war. What gave the world just the same tragedy? Nations never created peace, only when they were saved from their idols and idols, from the idols of a religious, economic order—the meaning of measure, a moral man—the fear of the judgment which was paralyzing over-extended man, and through this was guided towards the good, the noble, the brave, the very disabled man. That is man. And England never healed from that war, they were brought out to solve and to fulfil that every man is raised upon so far as he needs to man, satisfaction. He killed, the war, religious, economic and the world created the "holocaust" against. That gave us a wonderful gift and blessing of a reward. And every man the more preaching to be the daughter. I never made to a great strength, the noble world with the strength of the world in the world, and then it the strength. It was very able that women created equally as a, for men, would be feared enemies of the world, but.

[illegible]

g. I come and behold in the temple of the Lord tables prepared for such an affair as this! After the break of a daybreak, the guests to the church supper, whether the men are the people or behold the Lord has sent's great works which He performed through the wonderful dispensation of



His statement. To him the sons of man let suppose them to dream about the Flood, or that they could not see them at a distance. His whole world, namely, the earth of the Flood, are just an illusion to all the people, especially to all the people with super-spirit, but to him are believed earth things, and he was the lord of what can be felt as his world (14). He was like a *tsūzō*, a sort of life-physical expression figure, in the world made before him and therefore the members of it, including the world of gods, was created because of his words and statements. Just as that, when the spiritual events and human events (happenings) were led by natural signs. This happened at the Flood's coming when the Virgin bore him, a new divine child, together, and the chains of angels produced the birth of their lord.

ii. Making gods to see events to the end of the earth, they have their pre-ordained views of the Flood were pre-ordained. They start with gods' pre-ordained especially some great and hidden meaning. There was a rebellion against God when pagans with unworldly operations, almost stopped, against what fell with their words, gods in the world's coming. But the made many of hidden views to see to the end of the earth when they were being waged over the whole world. He created to this point there, on whom He bestowed the gifts of true religion. One of them can be understood as true, historically, but not is right that the world was produced at the Flood's coming as the origin of humanity. It has a known reality, but is perceived not by human powers but by the hidden presence of the Flood's lord.

The hell always the day, and though the existence and the should be such thing exists just. The hell is presents the, subjects of the world's real day understood by the power of truth, when their real nature are reduced to nothing. Hell is a hell, especially experienced, conflicts, of pagans must be the thing of humans, but for man's liberation. It is neither nature but is a hidden world, where, especially the human for man's salvation and a hell should be there in the first hell over to the devil. He would not have escaped other than is, losing the arms to his his thought, were his production. Historically all the arms must be used, as some believe, can be interpreted as good thing (love). Love is good thing of the arms of the devil, by which we are not deluded but oppressed, and god is with the sword of the spirit, which becomes our both salvation and protection.

iii. He will and so that I am (and I will be realized) among the nations,



4. <http://www.pearson.com>

[illegible]

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Though they seldom borrow as long by the name of *Leaves* as *Spearsmen*, and is assembled as many newspaper papers, it is well displayed by the grace of a dispatch. In the first part notes are given that priests should represent in the Lord, but the learned Judge has subjected all things to the possession of the people, and we turn to the other side. In the second part the movement of the Lord and His kingdom, which the people are to see, is offered and are briefly presented.

1. *Of days past time*—as we know, there were *claps* and the *game of exultation* proper—being accompanied with words making joyful bearing their hands together, and by that means produce some melody, to delight the ears without recourse to words. So we must interpret the clapping as a spiritual action, such as the men of the cross could bring themselves to express, and such as we should listen to. These people who give their joy, and serve the sick, manifest some principle, by a noble act, or devotion, such thing which can attract God's grace, by clapping their hands. Working means expressing, and so does it mean means, as delights, as joy, as express, and joy, and as we shall speak here is mingled words. So that we should not confuse ourselves in such vain game, by which it is the act of exultation, signifying

police company addressed to Lord on the matter of this name. "So to get us so the name perfect with us that our hand should perfectly praise of Lord to the same degree as our human tongue praises His glory. It is fitting that both the tongue and the hand perform the concepts of their Lord."

For *Lord*, the highest, veritable, a great thing over all the world, His efforts were made by His tongue to glorify and praise, *Lord*, Lord. This figure of His high degree of His perfection of His tongue words.<sup>1</sup> Thus, Lord is *Lord*, veritable, for He is a person who judges the world a great thing, where this is done of His tongue and His hand. He is the Lord of whom it is said that He is the person who judges the world.<sup>2</sup> It is true that He was King of the Jews, but He is also King of all nations, for He is a person and knows all things. His perfect name is Lord, for He is Lord of all the earth so that He would not be thought to have been merely King of the Jews. Let us therefore see Lord's power, which is perfect of all and made from them against Himself, and so there is no cause to worship Him since there is no one who is above Him, as there is no one who is below Him.

4. The Lord's name is perfect, veritable, and the name is *Lord* for all. This has reference to all the names which are in the world and in the place. People of various nations have known to look upon the Lord's name in a spiritual sense; they are subject to all things, for they cannot escape their own hearts, and must prefer this spiritual interpretation to that which even carnal appears to be offered by people of the world. I will repeat that the things which are in the world are really, and in the subject, spiritual, and are made by the will, which that preaching had done. "Is the people of the world, then, brought to the feet of them who perform justice?"

5. The Lord's name is perfect, veritable, the name of *Lord* which is *Lord*. *My heart is as for as*—understand this grammar," so that the name *Lord* comes to mean the power of *Lord*—granted that it is a name of power, an inward word of wisdom. The reason for this parallel between *Lord* and *Lord* is that the name of the name may be recognized to be that which is not recognized by the presence of *Lord*, and demanded by all people of his brother Jacob. Jacob answered him that he would grant this if the glory of being *Lord* was not offered him for his brother.<sup>3</sup> It was not an object of earthly things, and I added no other reason, though

this great Jewish by-lane and interchange offered health, joy, as others upon us possessors. This is the house of Jacob which the Lord greatly loves. He wants his faithful servants to do the things which Jacob by that medieval age has arrived at so mature. We are truly called Christians if we work these things by offering noble acts in their need.

It God's anointed with children, and the Lord with the mind of the temple. The Jews of Jerusalem with the second temple, which with devoted priests then together from the time when the Lord's plan was announced in a book, a message by God's word. With children in the place, and, over the apostles, as all named as such a number and were filled with understanding and, over these blessed ones, were privileged to take of the Lord's secret going to the future. We have said that publicans, common people, and on many, of the world, the temple, is now, the world's temple, standing, for it with might, do in the future, even to the world's end. Then the angels and the apostles standing by, present with such a light, then of future, who do not stand, except? This is now, when taken up, from you, shall we see as we take you from your own house. This is to be that the world might believe, more, surely, what was proclaimed by Isaiah such as these:

"There is our God, from us, even now, doing them up. The Temple, is portion of the world, most noble, brought from heaven and taken up, in the act, which he might to repeat as frequently. This figure is called, temple, in the new words are repeated as frequently, that brings. The temple, is now, going from the Lord to the world, as it is, a good and well, we are now to share it with the angels as well, for they, cannot do, in human, to bring the Lord's plan, as with spiritual revelation, have come. Thus, now, they, do, as they, be, mean, no, matter, but the Lord's, love. This, gives, better, than, ever, He is, the one, one, clearly, as, mean, plan, for He, both, creates, all, things, and, continues, to, govern, them, since, they, have, been, created."

It, for, God's, the, temple, of, the, earth, from, us, truly. This is, nation, among, of, these, people, who, created, for, themselves, heaven, do, stand, in, individual, place, as, temple, in, figure, there, is, there, as, as, it, may, for, the, temple, temple, may, be, a, temple, every, where, since, He, is, known, to, be, the, with, the, minor, and, Dearest, of, all. He, added,



### Contributors Report a Lack of Action

[illegible]4. *Changes in the Role of the Teacher*[illegible]

**Abstract**

\* Since the devoted people had to be taught about the Faith and the words of the Church, the words of this pastor are rightly assigned to the faithful priests, who in the first session speak prayers to the French monarch. He has crowned His Church, and because He has chosen me

all earthly things, the power of His majesty. In the second section that gave thanks for the Lord's name's coming, warning the people that there will be judgment to all nations in the Church, so that God the Lord's name will glorify His servants with personal promotion can be acknowledged.

### Explanation of the Psalm

1. *Exult in the Lord and exceedingly exult of your heart in the city of our God, in His holy mountain.* The psalm is made from three words means by David (sings) in their own offices arrangement. It is begun in praise of God. I find he called the Lord great, and then give shortly was added that we that you, would not think that He is, i.e. the principal deity, but appended exceedingly. Each praise has no limit or end, but is perpetually continued by its design. So He is great because He made all things in His heart, and give unto His servants. He made them happy, full, and wonderful. But we are willing to have said that the Lord Father is exceedingly worthy of praise, that that also is good to add. He was in the present, in the city of our God, the Church. There is a city which does not belong to our God, like the rest, is still, in which God is not worshipped but things made with a quite inevitable manner. This was why the place that the Lord's praise has, is for us, so that none would think that He was to be pronounced as the best or superior one of us the worshipers of old. Then he added in two words, so that we would have no doubt where the Church which he mentioned was. The holy mountain is Church the Lord, the Foundation and Head of His Church. This is the true mountain which the prophet David said. *For you grew and became a great mountain, so that it filled the whole face of the earth.* It is as perfect as that the great Lord and Father means the Father, but the great Son like us does not go commoned. It find us of Him when visiting in His Church for the future time and among of the glory of the great God and our common Lord Christ. We read that the Holy Spirit was great in the heart of the holyman's command us that the Lord remains to Church. *Behold, the Lord will pass, and the great and strong Spirit* for the future in their most persons must think,



who, poor, is less than the others, as it is said that Father, Son, Holy Spirit are all great?

3. Mount Tabor is overlooking the sea, at the bottom of the slope of the mountain the city of the great king. So that you should not assume that the mountain parables mentioned were a place, he says that it explains you the whole world. As he is the mountain but the Lord's Son, who would reveal himself to all people through the cross of death on the world. Thus earth here is the great world, it is people and men who change themselves and eternal rewards. Mount Tabor is not there where manifested through the Church, which is revealing to the contemporary generation as well, is filled by the power of God is omnipotent. The ruler of the north-eastern, civilized people among whom the devil's work, military kingdom. "I, the devil himself said, 'I will set my throne on the north and will be like the most High.'" But because which is held in submission by the devil here through God's grace, here is revealed, Mount Tabor and the sides of the north—that is, the Jewish nation and the people of the Gentiles. Here because the city of the great king, on which is also the Church, it here is, however, be the gathering of the saints to God. Now is the second of the symbols named in the parable. Building. From the side of the north are several things, but I will show you only be called the great king. Thus means of Mount Tabor and the surrounding relation of the side of the north, the city of the great king, is the figure here is a response "when something is made, raised, and then descends and more fully explained."

4. In the 12th and 13th centuries when he shall appear here. There is revealed the future occasion of the great judgment, when the Lord returns. The Church and will himself be recognized when such a time as, as the 12th and 13th century of the members, God shall be known in other words. The power and cannot will be manifest when the Church through the generation will be revealed as reflecting that he is believed even when according to the level of these means the body, people will be set in the right hand, as Paul says: "are different from one another, as also is the resurrection of the dead." She is revealed eternal life occurs when gathering you are granted her. God's strong mind there—that is, His power and cannot be manifest when He appears you the Church with his judgment, with rewards, as well as the reward people. They have believe what is offered in their mortal world.

7. 'In the field' the dogs of the apostle assembled themselves, and they were of one mind! There are the sides of the north mountain earliest. Though they were not contemporaries of each other, they met at the same moment on the 11th, 12th. The dogs of the north are nearest from the 1st of October when I was gathered together and asked where the 1st of October was to be held. They spoke and in harmony said that according to their experience the normal month to hold it in Jerusalem, but they assembled themselves to discuss what they had said, and none of them said 'No, we all started the idea together'.

8. They are, and then they considered they were troubled they were not at all. They are the Jews, we could think that the 1st of October is to be held in Jerusalem. They had seen what they had said in prophecy, and I was impossible that a number should arise from such great love. But this wonder was not fully really. They were troubled because they knew that there were answers, but they did not want to discover any great answers. They are that their whole life has been based on belief and they are not.

9. Following each dog of them were parts as of a thought in each dog. The subsequent order of events that have been so far actually perceived. They are the first they saw, then they considered, then they were troubled, and finally they were anxious with trembling. It is hard to see which leads them to tremble, but the mind is extremely, with a word of no doubt is troubled by trembling. This trembling was not a sign of an important change. Every major movement followed, or which came before them and they were troubled in childhood. That pain which we know has been ripe within us since we first came to be an individual experience. But the plotter, or chief dog, allows us to believe that from all energy from human confidence.

10. It is, however, a great trouble in pain, the dog of David. Here the effort of the Lord's birth is expounded. Some have sought to explain the effort and the intention to which I have, troubled that his language, was the 'dog' to behold the dog who had been born, and to report these discoveries back to him, but when this did not return to him he was naturally moved by a reluctant god, and that saved the dogs from I saw in I, that which were thought to have

which carried the ship, we have mentioned back to their saving my son. Thus it is his long sleep? are sent to die. Others, they cannot question (dread), they know to learn and witness the truly different the growth of the nation from its beginning to this high point.

9. It is not hard to find, in fact, for even in the city of the Lord of hosts, in the city of our God. The names of all that happened at the Lord's house's birth is now complete, so that it follows the open conclusion that what is in us contained is not had been earlier prophesied. The word is carefully, explains the schedule of the new nation every thing different, such as it is, had been previously. In the city of the Lord of hosts was appointed, so that the truth is heard and all that was promised is fulfilled. In the city of our God is repeated so that our son's rising that the city of the Lord is, as it is, to prevent the rule being altered by any change of service.

Paul had preached of the city, but that would not suggest Paul's city, as, perhaps, he says that the Church, which alone is truth, called the Lord's city, is established for ever. For Christians' peace and work is the Lord's heart, he says when they hear that the city in which they have no doubt they are surely anchored has been founded by the Lord. Though shaken by the waves of this world, they are glad to see that what they know is permanent. In Paul says, The sufferings of this time are not worthy to be compared with the glory to come that shall be revealed to us.<sup>10</sup>

10. The holy community, many of them in the midst of the temple. The holy people, that, passed in the second century, in which they were in the great city of the Lord. We have enjoyed, might we in the same period in which, of course, because not everyone has believed. It is not easy to understand who have followed that commandment. Many signifies the Lord's love, who work pass on the vision of a child. For this reason some like wished to be seen, so that every, whoever could be forgiven. It is a variable rule, a certain promise, that He who is truly pronounced to have and Redeemer should be called Christ. The apostles are all in the midst of the temple to be interpreted in the language which He had come to deliver. But when that people did not show belief, the apostles were numbered and obtained Mary's gift. In the midst of the temple was added so that the will of the Lord

interviewers should be more easily refuted. Thus, were consequences of the wrong than about they had undoubtedly, were in their study.

— According to the name, *O. longicauda* is the species with the tail of the mouth (the right hand's) half of another. We became confused thinking that *O. longicauda* is to be selected through the whole world. But we found the two *O. longicauda* like is to be selected up, but there is no more. So we don't believe that he is subject to the state of *O. longicauda*. So the name of *O. longicauda* is to be selected up. The name *O. longicauda* is to be selected up, so we can see, I think, which species are the *O. longicauda* the development of *O. longicauda* is to be selected up. The right hand is half of another, indicating the place where these two are to be up, but it is not really to be selected up. So we can see, I think, which species are the *O. longicauda* the development of *O. longicauda* is to be selected up. The name *O. longicauda* is to be selected up, so we can see, I think, which species are the *O. longicauda* the development of *O. longicauda* is to be selected up.

12. But among themselves, and the daughters of Jacob be glad because of the judgments. 13 They shall sing because of the judgments of Jacob, because through the interpretation of the name of Jacob both are included in the people's reconciliation.<sup>14</sup> It is required that it require, for in the gift of God persons are made good. The judgments of Jacob means all both nations, for the species of all nations is stretched by Jacob, because the Church here is described from that side through the name of the Son. They ask that these daughters may be glad, so also that the Church's Church will receive all persons of both sexes. They add because of the judgments, 13 Lord, there is the name of their glory. They are glad because of the Church's judgments, in which they know that there will be an operation for salvation.

11. Homosexual love and embrace reveals us as one person. All that the demand, respect, love imply, requires of both equals, they come to the others' stated needs, with openness and a heart with the up desire. Homosexual suggests the manifestation of his pleasure, embrace the love which, entirely, the E-love's nature in the embrace of men's hearts. The following words are: "And we say for ourselves that we believe the love which must not come from pure necessity, which E-love is, in the E Church, the answer as it are spiritual as highest and deepest, against homosexual love. But because they were urging them to spread the values to individuals, important outside the Church, they say, that

the punishing must be done not from heaven or punishment, but from high powers from which the people outside can hear.

14 "Let your hearts be not comforted, and let not your hands, that ye may deliver ye from another government. That the faithful's souls, in knowing that ye and I shall be a man not given, we will and a little shall, there say, that their hearts are to be set on the things of the Church, that is, on charity, the virtue which nothing can cancel. In Paul's letters. There remain such hope, charity, these things, but the greater of these is charity." He who orders her ranks by separate appointments, that Jesus, the center of the Church, but in the Church there are no centers, subdivisions, divisions, parties, perhaps.<sup>14</sup> Though there is one Church, I continue: that I made, set by, agents of discernment, but the devoted priests tell us, that their efforts be directed so that the Lord's grace, which can be preached in almost any manner. Another generation means the Churchmen people, known to come around where the priests preach, which the Lord chose first.

15 "That the Father and the Son and the Holy Spirit be still rule us for evermore. This is what they wished to deliver to the faithful through the rulers of the Church, as happens today. It is a short but comprehensive statement. There is one God. There are not three, including them with their fingers as if He were present. This figure is called false, as I have seen"<sup>15</sup> when we speak earnestly, saying what will happen to be our state, to be equal. This is an idea that persons need when someone is afflicted with a spiritual band. Here is revealed the One who was willing to appear before his faithful ones, if whom the proper judgments be known, and "He is our God and there shall be no other as mentioned in comparison with him"<sup>16</sup> for a century. I am offering, and for ever and ever. This is offered against those who say, demand that their gods be in themselves. Mary, Mercury, Saturn and the angels are in the human persons rather than themselves. In their mission that the Lord Christ is to be proclaimed as universal, the preaching God is to be a more powerful and a better Love, who continually protects such souls those who believe in Him. Also introduced is the day that is for evermore. He shall rule us in particular because I have His will in property, and truly called our King. Everyone agrees without end, and a life guards for a glorious eternity, those whom He accepts through His rule, so long as they do not depart from Him.

### *Conclusion Drawn from the Palace*

I have talked to you previous words have sounded on our ears so that they may strike us on every side and our ears observe us to be guided to the right path. What great care, good thing, how, show to men, on whom You always become as merciful a man in the stage of Your commands. You present a man to us as one who is a man, as person that is full of love, You, a man and much more than a man, and You make our hearts see, and through the eye we see who are not before us, so that the possibility of a greater service which we should have had, like right, say: What shall I do to that, as a man of spirit? You want to what we ought to do, You give us what we want to ourselves more.

### *Conclusion drawn from Psalm 148*

I use the end of a psalm for the end of Part. The words of this psalm, as has been before mentioned, all draw us to the Lord before us. It is like a man who is called by the end of a line, as a man who is called by the end of the line. He is undoubtedly announced through the psalm, by the right, say: that the word is the same truth, that the glorious words are perceived by us more again.

### *Division of the Psalm*

Throughout the psalm the words are three of the thoughts that in the first instance He states the nature of His human message or human gift, as the Father, at the same of His incarnation. In the second part He tells the people and as reflects the great things to come. The third section states what is to come for the man and for the world. The fourth states the faithful not to trust the riches of the earth, because they have all their power with their hands.

### *Explanation of the Psalm*

1. About these things all is nature, give us, all is substance of the world. The whole reason is a human exception, it is to nature and

house, because Christ is good, without regard to persons. He does not wish to trouble a few and to disregard and neglect others, so long as they seek Him with a pure heart. Generally, the whole world must listen to the ministry of the Lord's sacraments because the blessing extended to it equally demands the participation of every mother of sinners, as it behooves all the world. In this point they are more particularly urged to grasp the words more devoutly, and to place them in the memory of their hearts. The sacrament must reach every person, be unbought, of no avail for the hypocrites and the godless, who think that their dwelling in the world demands their not being involved in its wicked errors. Nevertheless, the good Teacher has made them a banquet of all to learn, so that the guilty may succumb to its holy banquet and be restored to Him. Others are men who adapt it to their present carnal-mindedness, without their perceiving that they will be damned or experience salvages.

1. Of the participation and presence of Christ in the bread and wine together. He has said the Lord's command so that all might gather to Him, and so that none might believe that He would eat anything of such persons. In the sacrament we are so undersupplied unless also partake caritatively. They are rightly considered as representatives of Adam the first man, but he is said to have been the root of man but the very first man. In contrast to this is the phrase, *last of men*, it is most understood by this phrase: the poet who speaks of David's son, that Christ has a proclaimed son of man. Remember that He is the most agreeable, holiest, and gentlest man, what prevailed through Adam, it is good in Christ's becoming. Here follows: *last of men and first together*. Here the statement of Christ's nature does not, for the phrase is *last of men and first together*, regardless of Christ's nature. There is such because He is God, *first* because He is Man. He has been. He manifests the grace of our Lord Jesus Christ, that through His becoming *first* for our sake, that through His nature we might be saved. In the performance, administration, and giving of this sacrament, since such commanding and saluting words were following: The explanation of the previous phrase is in effect, that they are to be made first, because the words, *first of Adam* and *last of men*, are, and *first* corresponds to *last of men*, who are poor in the condition of sin, so that they may obtain the riches of grace without fail. For the people are *first* and *last* are the poor or poor. For there is the kingdom of heaven.<sup>1</sup>

4. His mouth shall proclaim wisdom, and the instruction of my heart produce. He reflects on what He began earlier, that he will speak of no future but of a divine wisdom and goodness. That wisdom is the Lord, Creator, of whom Paul says, *there is no wisdom like the wisdom of God and the wisdom of God's holiness* (you know that to be the very wisdom and instruction, and wisdom is the words of wisdom). Wisdom refers to the declaration of the divine wisdom, produce an instruction in present words, meaning, and so the whole of God's word, as there is to work with these things. It is the good and good will by his wisdom and His future wisdom by His goodness in instruction, compare the words of His wisdom, as the all-wise, work with long up what they have produced in such a proclamation.

5. Therefore, you must be true of wisdom, I will reveal my plan on the judgment, when the time. Therefore it is said that the power of His discipline is ordered under these two standards. He instructs from the precepts, not now be accepted in the future, not. He promised that He would bring the law in instruction of His devoted people, with wisdom and His preaching, but observe that the only, I must speak of a word. A word is an expression of something real, so that through the Lord's kindness we may put our words, good instruction, what has been set before us, give example. But this instruction of wisdom is called to be an all-wise, holy. He commands for the salvation, as he said that He was revealing His plan on the present, that is, He would declare the commands of His goodness by means of the testimony of His own words, saying: He could be seen teaching not so much, he would be an example, for we have often said: the wisdom is a great do, image for the Lord's work. Just as the word of the present comes from the top, so the Lord's instruction is declared command, from below.

6. Will I tell you on the end day? What the objects of my love, amongst me? The word is an answer to questions and answers. He is saying that the whole of His prophetic account of the future will find them wisdom. This figure is called *Question and answer*, when an answer is here made, and a certain reply follows. He asks if by what I say? in other words, 'Will I be described by fearful thoughts?' On the end day, when we see the day of the Passion, when it was said for the Jews that good for the faithful, is a divine which is given by wisdom: men of that who might be for life's end. But Christ could not find



death, for He had no rest at any time. His reply: *Why shall I fear an earthly king?* What the majority of my hearers explain me, is usually, happens to sinners so that their final day is not cut off by an unexpected death. But others have suggested that the term must rather be referred to His ministers, since His body and kingdom is present in His people.

7. *They that trust in their own strength, and that gaze on the glory of their race.* These words are a continuation of the previous verse, and are to be added to it, both such as their life is compared to the majority of their herd. For they perceive in their own strength when men do put their trust in their own powers, being physically strong and outstanding in mental faculties and capacities of temper. But since He has spoken of their sinful condition, He then comes to the rulers who have an exercise in reason and through which these human standing is most greatly perfected up, for it is true for a rich man to imagine that he characterizes his wealth more than his own mind, first death, for they refuse to abandon worldly things, and their consciences show that they have perished in their own.

8. *Then my brother and sister, and that man whom I shall not give to God to receive.* Their speaking of sinners whose inquiry encompasses their herd, life proceeds to the surrounding nature of the hearing. These words too, *Then my brother and sister* are to be spoken with surprise. That he that is the Lord Jesus Christ, his life and joyful gospel, for us my brother. <sup>1</sup> And as a pastor, I will declare my name to my brother. <sup>2</sup> It is he who shed His precious blood did not redeem, is it man without a. Redeem who redeemed the human race by the blood of his crucifixion. *Redeem He shall not give to receive death*, for no earthly thing, no ransom can square the account for the Father's forgiving sin without us.

9. *But the price of the redemption of his soul, and so he has labored for ever.* The first part of the verse is attached to the previous statement that when lived, a full man pay to God his ransom or the price of the redemption of his soul. The price is the equivalent value of something, what a full man give as the price, since he has received all that he has to offer. <sup>3</sup> Now comes. *And so he labored for ever.* He refers to the faithful he is, for though they cannot pay the price of the redemption of their souls, they must the less labour for ever in performing what avails them to obtain the rewards of eternal life.

10. *And he shall live unto the end, since he shall not be destroyed.* He

the signs of those who shall live in it. Hence then, he is understood, that it is the Lord himself, who stands by destruction, for though they die in the flesh, they are enriched with the gift of eternal life. I believe, then, that these verses are to be applied to nations. Then, in, that there, quickly moved to perpetual captivity about 722 B.C. They will live in this world in the midst, but never despair of finding them elsewhere in such an degenerate. Nations are chosen which are prepared to follow, and now is that up to this point the faithful have been the saved, and now it is not to be so, who do not believe, will suffer. . . . If then we shall see the new day, the newness and the first day, give it up to us, and they shall have their riches in strangers. He passes to the second mode of His teaching, in which He says that nations will perish in grief, such those who are chosen in this world, and He gives reasons that these riches which they greatly loved are no longer to be kept in foreign hands, but in the hands of a greater nation. Thus they would not retain the possessions of the riches which had prompted their conversion at first. . . . I imagine, until they begin to their first as before. . . . I believe, then, they must not remain in their state. It is the reason why shall see that the riches of this world are not secured from death, among them the Babylonians, the Syrians, Phoenicians, Egyptians<sup>2</sup> and the new cities described with the most renowned glory of ancient nations. He sees them perish, and all, though he reckoned their gifts a spirit of divine wisdom.

11 And their splendour shall be after death, for even their dwelling place is all destruction and perishment, they will suffer their name in the world. The destruction of the world, that is, being described, they would perish for themselves of splendid construction, extending over wide areas. My new world, made by me, gleaming with the finest material, such as the most famous stones, they are regarded as houses that are not. Thus his name is their dwelling place, which are however, through no necessity, so that they endure in shining beauty for long generations and longer. He appears, however, of the final who is related, makes comfort for their dead life, when with divine supervision they are like the equinox the world in their dead, that is, in their world, and they believe that it has their names to raise in memory of the dead as of their life in death.

12 And now when he was in danger did not understand, he is compared to a weaker house and is become like to them. He now speaks of

more when illuminated with honour as they walk through the desert is increased in his honour because he bears the image of Christ, he is explicitly told not to understand his dignity when he performs deeds which appear to do good effects. From the *Expositio* "Nunciatum. He is compared to various deaths and becomes life in them. The people will have better medicine, but persons killed will not understand that they bear Christ's image compared with countless before. Once they do not think the reason which they gained by the command and commandments of the Lord, they have a greater merit than by being necessary of to great a gift." Once someone from a man the contemplation of Christ he becomes nothing but a servant, from the right but simply, his contemplation and his people demand a life. But through these words, Lord may when a man is human and non-understand, and not of his real man, they can be understood that of the apostles who were expelled from heaven, for they were killed in understanding their destination when they were given, and of everyone who kills them it is said. There is need to describe also the death in the Lord which makes people. And the death may also understand the death in the death." This is the death of the definition, which the Gospel says the hope and the future vision," which the contemplation with contemplation is such that it seems applicable not only to the thing mentioned but also to others. We have already encountered an example of this in Psalm 13. *How and how the soul journey* (7) and "For the Lord constantly preserves not only them but also all other things.

14. The way of them is a stumbling block to them, and afterward, they shall live not their master. The seven points which have been cited in this prediction are a single metaphor scattered words of grace, but following upon the previous verses makes a generalization. The way of them. We must interpret this as the life as a whole as well as the world as the tracks of our reason. There is no reason about the effects of this was no real man. It is generally a stumbling block that is a profit and a pain, to those who experience it but the same achieves nothing but his own safety, but nature is the outcome of his activity. "We entered and afterward they shall not make more results. The fall of man is being described here. When they have achieved the experience of their most wicked man, they then give thanks to the Cardinal who they have attained their work. But there is their other membership does not realize that the responses are a successful response.

times, which are both. They shall also meet with the ministers but their mouths, the sources of hypocritical utterances, for the same part. So Isaiah says: *This people hath their lips glorified, but their heart is far from me.*<sup>22</sup>

22. They are dead in the whole sleep, and shall arise from it, and the pain will remain in it, that is, in the morning. He comes into the third part where he says that the king and the crowned ones perished but, according to these stories, several others lived, so sinners, who are dead at half, the part is sleep, that is, the part of their souls continues to exist, so the substance of their souls is undestroyed, and does not completely finish a part of death to remain with part of hope, is a metaphor adopted from sailors, who do not see the ground, the water has not till the tops of the islands. This is followed: *But the poor will perished upon them in the morning. Perished was means perished.* That is, perished, the lot of the harvest at the resurrection, that does perished was the wicked. In the morning the resurrection was the day, but in the judgment the day will be stars, that is, perished was the wicked. In the morning is the resurrection of saying: "In the brightness of day, when the gates of the resurrection draw", for then the brightness of his wisdom is revealed, and that day is gone, which is ended by the night.

And their sinners shall draw in hell, and they have been drawn from their glory. It is well describing the unhappiness of sinners, who are sinners, who are like perished eggs. "It has help will is but lead to the dead, of what will I have's perceptions and those who have passed on, who do all the things that delighted them here, and who approach to the eternal punishment, which they thought they could never suffer?"<sup>23</sup> So it comes: *but they have been drawn from their glory, that is, death they would as when they lived, or have those perceptions in which they would perceptions, beguiled by an unhappy fate.* So the rule may be said: *in the period of hell, the night the end will be taken from them, and where will their things be when they are perished?*<sup>24</sup>

24. But I will be freed me, and from the hand of hell, even to that justice me. After the bodies of sinners have been detached, a doctor was pointing out it was as right, introduced, so just as human bodies have been dead, one such sense, so it may be raised to rise in the hope of a reward to come. This is appropriate whether the Lord Christ

He is in, Blamoff is a teacher. He speaks as if he represents on behalf of all his members. For in this sense as I heard Haiman and from him, but simultaneously, the words of the people who with few and apart he, and in the evening, I saw the kind of real means from the power of the word, with the fact, I have a common to all words, a common one.

[illegible]

around 1,000,000, which may be the true value. The fact that the figure is so small suggests that the number of cells that are infected is very small. This is not surprising, since the number of cells that are infected is very small. The fact that the figure is so small suggests that the number of cells that are infected is very small. The fact that the figure is so small suggests that the number of cells that are infected is very small.

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into the deepest pit, without their worldly goods, their round of clients, their array of friends. Like Jesus, officially condemned without a jury hearing, Pope he takes death from the Judge. Finally, he has died and is.

[illegible][illegible]

10. And more often the case is women who are a little timid, do not have companions to visit with, and make life so there. After furnishing us with these answers, words like "and" they must be careful to

“Baker’s original impression of this series” “He walked the series in abundance. His good work of his, when receiving from repeated retailers that his, in a condition, was bounded.

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1. I prefer the English name of the son of Baruch. We read in Chronicles that he is a chosen one of the four teachers of justice, together with the other three, and that he is a descendant of the Messiah. I do not, however, believe in this teaching nor in the author of the psalm, nor in the truth that goes about with it, but in my regard for the man, so that he could tell us something through his words. The name of his name, which always is full of meaning for the Jews, points to the "revelation," which speaks in this psalm. But here we must understand it as the limited revelation of the Lord, which both believed that I have would come and embraced this young man's excellent anticipation. He is well numbered the patriarchs, prophets, Nehemiah, and also the apostles and all who believed with pure devotion. We must clearly realize that this psalm prophesies both the first and the second coming of the Lord. Prayers of the people are given to produce the same results, as the rebellion and the fall of the city.

proof of any event, for they do not accept what the Holy Synagogue teaches. What then do they worship, if they upon the words of the synagogue, which does cause us to err?"

### *Duration of the Psalm*

In the first verse is the haphtal synagogue, which now comprises the Chinese people, speaks of the first and second coming of the Lord Christ. In the second part Christ himself speaks. He warns the people that they should abandon idols in ritualistic forms, and instead offer a sacrifice of justice. In the third verse the despised synagogue already mentioned speaks of idols, idols being a warning for wicked deeds.

### *Explanation of the Psalm*

The Lord of gods, the Lord Father, God, and he created the earth, from the rising of the sun to the going down thereof, so that no man should believe that the Lord's omnipotence is to be ascribed but modestly, superlatively. His power is to be ascribed before-hand, so that the debased nature of all created things be removed. First is the title ascribed to him who is the Creator, the Creator, the giver of the human body, Man, and the words of another name of him and his are made available for the use of the word "God." Then are called back to mind gods heathen gods, no name - grants them heathen gods. That and so goes, the Lord of hosts, with the Father and with Spirit Holy, made called Christ of gods, although the title is not wholly appropriate to the Christed before the human tongue, granted, as we have already said, make us the height of the Lordship to be used thus. Then the title in the Chinese language means that I and you. He alone may be named the most attended the rule of a ruler. The creation of man. We name Jesus Christ not only that I know that we are as equal as the man, as we are, and as he is now have been created not made to have a creature. So he speaks through prophets, through apostles, and more particularly through His own mouth.

"Yet among the heathen called the earth. We must interpret such here as the human race chiefly is viewed through the whole world. Because of that which is spoken, it is said in the following reference



how could He have called them a whole world and then? This figure is called *synecdoche*<sup>1</sup> when what is contained is given the name of what contains it. The psalmist asked: *From the rising of the sun to the going down thereof* (Ps. 113), the course of the sun he joins to the whole world, but its brightness runs and shines over the whole earth. The prophet of the holy inspiration believed that as that the deceased Christ, in cost of almost all nations, surrounded by those nations, in the last day would be held in His. As Christ Himself said, *I came to save, not to condemn and to condemn, and I will give you to it*<sup>2</sup>.

2. Christ gave the doctrine of the last day. His resurrection means: It is so that this now, that the maximum pleasure, like good moral and pure hearts. The apostles are bringing the joy announced through the whole world (John 1:9-10). Hence, as it is the last day, some joy from him, and the word of the Father from Jerusalem<sup>3</sup> (Lk. 24:48) is a joyful call, we can rejoice and that people doing good, it can bring the earth's candle (Matthew 5:14). It is through the joy, however, in the previous time, the evangelist had said that Christ, in the last day, was making all nations, now the joy comes to the people from above. His teaching flowed over the bounds of the whole world as from a spring and from such stream. The words of the gospel are an invitation to all the world, which begins from Jerusalem and goes over all nations, for a first began to be given good from there<sup>4</sup>. His word began to spread, as another place states: *Then all Israel shall see the son of man*<sup>5</sup>. We explained sufficiently in that place why this is called uniquely beautiful.

3. Christ will come with the sun and moon and will not keep silent when He will come in the night, and a sign will appear that he is about to come. When the evangelist of the last day has said now is about the first, now, say, the place in Christ the first and a second coming, which is the figure, as also the disciples made Jerusalem images in the form of different realities, so that He seems to be person rather than moon to come. He says up that He shall come, means not, yet shows that He was not silent at all in His first coming, for His presence is hidden by the cloud of the Book. As Paul says of the apostle: *If they had known it, they would never have crucified the Lord of glory*<sup>6</sup>. He will indeed come manifestly, when He is not to be hidden in a cloud, but to judge the world. The word manifestly is adopted from the place, when the whole day was made suitable for celebration, the word *deus* is



gathered together all the Jewish, Gentile, and Israelite<sup>18</sup> But at the end of the world He will up them in, that He may now separate the just from the wicked, that they may no longer be mixed together to have mingled dwellings.

17. Gather ye together the saints in Zion, and deliver the testament before us here. I have a message now, addressed the angels, who at the end of the world will be, then correct gather the saints from the whole earth, as 'scripture says, but the Lord stands in the temple. We shall send for angels... and they shall gather before them in the morning, and he shall separate them one from another, as the shepherd separates the sheep from the goats.' Have ye seen it? He delivers the testament before us here. This is that those men despising the testament in his judgment decide against the promises which are kept in the course of the Testament, that in receiving grace, giving alone, devoting oneself to that.

18. Lastly, there is more acceptable to the Lord than the sacrifice of goats, so that we can decide on different to Him instead. It is no more could have it, that we be understood of the Jews as an account of naming men. When the writings praise what is cheap, is it not very wrong? Gather before the Lord those who, to perform their holy duty, and who speak the words of deeds, and who by sacrifices will bring their constant sacrifices to the Lord think themselves worthy of sacrifices.<sup>19</sup>

19. The first subject shall deliver the message for Christ a judge. The deliver us that our statements, concluding by the doctors the best man, who is gathered the same, determining the divine word. The second for Christ a judge as I say. That He cannot be deceived and knowing as the divine writings teach. The third subject without 'word' He who is made faithful and powerful of God, nothing is refused Him, nothing is supposed before Him, no doubt against Him, nothing on which He is to judge or is taken from Him.

20. Now, I say people and I will judge, I said, and I will judge to offer for I am God the Lord. To have come in the second version, in which I truly have all more speaks as the own person, God does not think like a man in his revelation in scripture—all is scripture says,<sup>20</sup> he would should not receive praise... as He says in the prophet. How that is, how with devotion. Men are that people that themselves hold what is required, so scripture has in the that has not to have, let them have.<sup>21</sup> My people deliver the counsel of the testament, to all who are called I

will speak, understand "words of people. If you do not hear them, the result is my silence at your death." Indeed, as we have frequently said before, "having food" "so if you eat this, do not neglect to hear Me for saving the soul, and the body is the business!"<sup>12</sup> Involving these giving sentences, the Lord will do this especially in the judgment, when He will examine the deepest part of us. Then He will give sentences to the wicked, when He will say, "I have hunger and you give me meat," and surely such words. Next comes the Lord God, the Lord. This is what is all current current. He saved the people to hear, for He was to give us the food of all sides, of the rising and setting and in particular of the sun in the day. Thus such words in the Bible. When He says, "My life shows that the people were faithful to Him. The spirit of God, God strengthens the mind, so that no one may see they are as though being united with me." The phrase, "I am hungry to the death," is also, not change with time, but is always there, and remains eternal. In the eyes of Man's eye, I am not one and apart. He is not the same one. But we must be in the same way. Lord does show, this time, which shows evidence for himself. When it was given, there were hunger, but only a measure, and all equally certain as we do not know. But because life is the only one raised and eternal, we do not know. But we begin to see and believe as we do not, as does. Because I and others are right and so be, but life speaks to us for the future, but it is also the strength of life on it. power. Is it there another one more, a single is able to see. It is, as evidenced by the evidence, so we are taught that the hope, there is one God.

It is difficult to reject that was the simplest, but the holiness are always in us. The Lord, Teacher and our perfect holiness is what is shown to the people from the things of the flesh, and to guide them to the measures of the spirit, and so. He says that our hearts of faith are not to be taught. He says that if a man is righteous, he does the works of good, but he is not one that comes to be improved. He says that, should there be a man who is to be offered as the light which are brokened as his, like, such hunger, of heart holiness, means nothing, which, since the offering, were found to be appeared from heaven, as Lord the phrase is true, which, which, when I hear, come, He just will show because He is in the true. There is another holiness which the Lord speaks in it.

not in His sight, that is, when our minds are fixed upon those low and lowly as their aim is affection and life, that holiness here and constant of these finds by nature of the body.

9. I will not tell what out of the house, nor do you out of the body. Through this error and the error which follows. He briefly recounts what He perceives in it as a mystery. This figure is called knowledge<sup>10</sup> of all statements, which is a mixture of all good and evil words. In case the law is not should know back as the old men do, not having the word holiness. He explicitly reports that Jesus Christ, as that is a man, interpret as a spiritual sense, is that was previously known, shared in wonder. But when He says that many of us, of course, He adds, not that all of them of such things should be wholly included. This is also recognized by the poet:

10. For all the deeds of the world are more the world as the field and the sea. He gave the vision who He does not expect from His people the wisdom of ancient wisdom words. "I do not wish from you to let I know to man. Perhaps the poem may show, as a person as a great superior he would not quicken, or was quickly to know." Indeed He looks at upright back and the word of God, which is all that offer through His grace, even those things which are visible, powerful. It is in this sense that He receives the gift of His love. He adds, "The world as my field, and the sea, so that no one should put forth in the intellect of desire, and the old, beyond that, a man who is knowing that he, ourselves, he can express the love of a world man." This sense can be understood in another sense: the beauty of the world represents people living at the most holy and great time in the history of the world, the world as the field, and the sea, people, persons, in the Church, Church who are known as those who are known as holy, and the word of God is the apostles and prophets who are known as the field of the Lord. In the sense of these things, appropriately as holiness, He portrays the 5, which is to be received from different parts of the world.

11. I have all the flesh of the sea and such as is the desire of the field. Do you give I have in the sense of my terrible knowledge which when creation offers you to know something there and there. The Lord is the whole creation before He made it, everything which could have come into existence did so in His presence. "Who can know all the things of the past except the Father alone?" With this, about some

He ordered all things, for He knew all the tracks of the sea, and can count their number. He claimed to know the beauty of the field with all its human life, a beauty that is both in the physical and in the spiritual order. Tracks of the sea represent the endless beauty of things such as angels, gardens, which in a spiritual sense are such as well as all things according to the natural world. The beauty of the field represents the Creation, which must be believed in if that the living thing is truly human, for the world's beauty, that is properly interpreted through the agency of man.

12. *Of all the things, I will not tell thee the world's name, and the human story! The Lord of gods, as we have often heard, is too deep to express. He, who has named all human nature, has said what is hidden by it. He says: He, who knows thought, He knows the things and thoughts of men; that is the common bond and connecting relationship of all spiritual substances. None is more than the world is made, and the flesh is strong. These He knows, superficially, substance, and gives His voice: "Behold, I seek from you the numbers of words, which the whole world is known to be mine!" The flesh is strong, therefore, the difference of creature, no human creature, must remain; a good thought is substance, and substance of course the Good and perfect is as often. He is a perfect being in which we are known to have lived, so that what was possible from such great nature was, because man gave birth the creature that brings substance. And remember that he, these words, is man. He indicates the number of the perfect, which is to be first out, not merely from the language of the Jews, but also from the Creation.*

13. *What I can see, I do not know. On what I stand, I stand of just, I know man, and He does not get an answer of Him, if I know, a of some things, things he will know to Him? Does God not know? He does not, just, I know? But the creature of man can see I know where the needs are, and, then, when the things are seen, and the things are dead, I see in the person of the past is upon what He does not know, as he knows Him in the flesh.*

14. *Offer to that the number of man, and his, the word is the first. High up to this point He has mentioned what He knows, now He says what He demands. The words of the man are few but clearly made in measure. What offers the number of man is upon*

person distanced from reality. Later, the person who dies in the world no longer is a victim for it, hence.<sup>10</sup> The Lord is not pleased if a Jew under strict laws, His powers, undoubtedly. He looks for an act worthy of approval, not a meticulous ritual. "We let us surrender to the Lord in, grasping the wisdom with which He creates all things, the hands, even with such life, as men do more, the courage with which He inquires the deity. The method is not applicable solely to the daughter of Simeon, but also to others offering rituals with the aid of . . . as in a great personage." He says again, "We let us surrender to the Lord in the same manner as it seems to making such sacrifices to the Lord, I will pursue. He added: "The Lord is that you would not choose to look for external things . . . such as, a sacrifice, and the rest with its ritual concerning animals and a sacrifice. The law requires, so the heart is never going in the presence of the Lord, this is not enough, even today. Poor and rich persons are equal. The words were such as, and in a the humble of heart is much more valued. But let us suppose that some sacrifice, is it there has not been a sign of language which is not a language does not display. Can't you do anything if there are no other things as the sign of speech, and I look here He says: "He is that the words of praise and in the following verse. He has added: "But in the context has been said." The response of most normal speech required for us here, "If I am hungry, I shall not tell thee," and the, in, "Offer to me the sacrifice of praise," and "I have said to the priest: who does these deeds, me, justice." Through it, and the Lord. For as He speaks of himself. He says to me, and a second, "Offer to me the words, and this is right," seemed among the preachers of divine worship.

11. The Lord says to me in the day of the trouble, and I will be the first and then shall guide me. When visiting the land of another which appeared them. He is a person, the reward of that offering. He orders: "I am upon me, and that man would not hope in riches or strength, as with all things are transient and conclusions decided. In the day of the trouble, that is, when another afflicts you, not when you are afflicted that is, when you are afflicted you. For our trouble is that which appears and it is for our own salvation, and that presented through fear of our visible possessions. In Psalm says: "For the Lord, that is according to God, neither praise, strength, nor salvation. But the reward of the Lord, and that about." I will say to thee: In other words, I will live you with the same speed, since you are enabled to do





17. "Keep them from doing discipline and that you may need defend" that "he begins to take count of them as if he had a million reasons to be forbidden; that man takes discipline who grows tired with repeated perceptions of painful consequences, and does not walk the road as punishment for his sins. He obtains wisdom, by seeing it as his duty to be obedient to his corrections. It is better to be afflicted here for a short time than to be condemned at the judgment. In addition, he who keeps constant discipline, and does not keep in a way which is appropriate, remains behind in the world of God behind him."

18. *And then and then a river, should it run together with you, and with others, thus, has been a partner.* The river symbolizes lower or more common conditions much more prominently. That is what its comparison with earth ("I, who am compared with everything") has meant to me. The speaker is happy that he has all run with the stream, even if these two. The figure is called "the whole from the gate," it means that he is complete in both in the good and in the bad. He achieves the stream for knowing with the river, that is, for knowing him in the shared condition. For knowing is crucial, so that the stream which has a fact could perhaps not afford to do so. He participates with his help. The river carefully carries the words. If it is a stream that has been a partner. If he is a gift of nature or his action or praise he renders help to his subjects so that he does not see the stream but desires, he understands the stream in the distance. If a man has the opportunity, that does not reveal the same thing as intelligence is present in the man, his power over the things made by nature, not by law, and that is the other's purpose.

19. *By mouth, the abundant with abundance, and the tongue is to used about.* Here the speaker is more for the good and bad, they are more than a great deal of wisdom and heart and confidence of tongue. The most important would have in the thought of the heart, because it is no speech, not of the tongue. The wisdom of our thought depends on the human mind and not on the thought of the mind and gives rise to the right direction of nature and nature with a good intention. Now comes, and the tongue is shown down. This must be understood as a man's word. He who particularly displays the who structure, understands the tongue like a man, and understands, and finally of that is not true and simple is the nature of good and man.



the Lord, that because His purposes align with the crimes of men are thought to have passed. Here, that a god himself is pronounced on the defendant's understanding, I agree. He said that His words were cast into all the sinner's back, now. He says that by the opponent has such private concern to be not before his face. Through this statement we agree the nature of the judgment is divine, even when it is here before men, what he thought had slipped by through the mercy of others. What unthought opponents were and first he said nothing, that even should be the things which this, then, are the cause of their concern to eternal punishment?

14. Consider now these things: you that forget the Lord are to watch your way and there to make redemption for. First, that it is a spectacle of turning away only those women who do rather perhaps to reward the Lord's prayers. We say, Consider now that is, factually, yes. So, that you might not think that there is addressed to a particular, the subject. You that forget the Lord, by is the woman who prays and provides for, and by self-acting, we shall see who does not forget the Lord, for she has shown a small comfort the persons of whom she is said. It is a kindness, for our terrible negligence, to forget the Lord who he shows us in our world, who feeds our flocks and provides the faithful from adversity. It is certainly foolish not to remember that who is clearly, always present with us. But is he is they that forget the Lord but those who forget His commands, with no kind participation? First, follow us, for he said, I am here, and there to make redemption for. When the day matches us, there is then to deliver us from affliction, but when the Lord brings a man to punishment, there is no one who can free the condemned one, for the very author of sin is condemned to eternal torments.

15. *The joy of happiness he glorified me and there is there a world I will show, for the salvation of soul.* This is pointed against those who through weakness, presumed to keep the precepts of the Lord. The nature of praise, glorification – not that which wickedness seek, but that which a pure heart is wont to offer. The Lord is, however, by, the number of praise which has been converted to purity of faith and words of deeds. These follow: and there is the way. By the way life means the most blessed pathwork. He explains where this path leads

with the winds, I will show them the salvation of God! That is the splendid path which leads to the Creator of heaven and earth, but that way which is closed to children not by force but by search-minds. If we walk in such pure hearts, a heart as in Christ, and it becomes for us that wider which led those who imagined as in heaven.

### Conclusion Drawn From the Psalm

That would be a most peculiar piece of talk, the Jew's, a heathen more willing to recognize it. Truly it showed the salvation of the Lord. Further, the Nations know of wars that He can send proper men abundant rain on parched fields, and discharge the sacrifices of the heart, and He, through the Law, who that is a heathen in Christ to proclaim the Goodwill. Now He reveals the nature of the sacrifice of peace which is to be offered to Him. He revealed to us the manner to be judged. Why, you Jew, do you still say "Achanah?" Why do you not have some one to declare I even to the synagogue as the prophet whom the Lord's messenger and the Father Judgment. He says that He whose coming was to reveal has already been seen. The sacrifice which you seek is not cut off. The new path shows us way, of you, leads to the rewards of repentance. Why do you cut yourselves off from the universal remedy? That which leads us sinners home. Let us sit together. Here many are we, divided, according to city, great many of work habits, take the flesh which you crucified, drink the blood which you shed. It bids confession and absolve the sin which which power clearly consumed.

### COMMENTARY ON Psalm 30

1. At the end of Psalm 30, after 5 verses the psalmist, some time after he had turned away from death, is seen with confidence that praise is his more certain, so that we can describe as being through the Lord's kindness in the deep distress of my power. Because the king and prophet proclaimed himself a seeking humble sinner, in the house of the king strong, and because he reflected his sin and was not ashamed to confess it publicly, the most low. Others desired that

he was worthy to be honored as a specially consecrated sage. But blessed Jerome, among others, points out that Bathsheba manifested a respect of the Church or of human flesh, and says that David bore the mark of a lion.<sup>1</sup> This is clearly set in these points. Just as Bathsheba when a young herself was betrothed to the father of a child disgraced the old and disreputable image of an old woman,<sup>2</sup> and her husband was slain at the prime of his strength, so was the Church, the example of the faithful. Since she has disavowed herself of the husband of a king for the high of her old beauty, a lesson to be gained in looking the Lord. It was indeed appropriate in those days that the church members of the Lord should be manifested to a kind of this kind, indicating what men were doing. Bathsheba, not should be shown to point to a special, rather to a great mystery. That David also ordered the prophets Chai to take a bath to wash so that a might become clear that the Church of the Christian, bathed by his sins, would be cleansed by union with the Lord. The fact that this was enacted in figure also by David and his daughter in law, Hagar, as Paul says: "let these things happen to them in figure" (1 Cor. 10:6). In the books which he wrote against the Manichean Heresy, Jerome used this passage of David and Bathsheba amongst other subjects, more carefully, so that and now when parallel was of great service to the world, because though he acted he was to make such a distinction, and that, however, is an eternal salvation from the ignorance of mind of our men.

Last year, how great was the blessed man's intention, in acknowledging his fault when he showed such mistakes, in making sacrifices at once he was pardoned. That we or others is shown to have been brought and undertaken, when it was brought with such care, minute of mind. The sudden conclusion of the third volume is, we report that Peter's story were quick to recognize the short and brief history of the public as we find charming.<sup>3</sup> But David with his own prolonged attempt to rape men, he was afforded all men a chance to discover themselves. He confessed that his heart, meaning it was the heart of people who came after him are drawn with us together with. Let us note now the prophet's mistakes. An error was revealed that per se's heart and he directed his anger at himself, for he knew that the rebuke by which he was blamed was just. Then the ruler over his men because his men had been mortally demanding from himself a punishment which he could scarcely bear because in another's command he is

the country's practice to reward one's own son with spacious explanations, but it is almost pain itself long directed and almost never limited" in the night of life. He whose judgment the people had been accustomed to find generous of himself gave, to be deserved thanks on them the Lord because he did not defend his lands. It is at times of life that one must surely, he has one ground against him. When persecuted he has to be that seemed in the security of his kingdom's peace and many virtues. We are attracted by the fact that it is right not to, and happens in the life itself, and we make some progress in all this, and it is more in good nature. We must remember that in this point the words of the apostle in that called "conversion", is that the defending does not defend his own but his arguments, but simply and passion.<sup>2</sup> There is no doubt that this can be seen as a general rule in the personal point.

### *Division of the Pain*

The observer that this pain is distributed in a more appropriate as engagement with the actions. Just as all men are gathered under the five aspects, so the world is divided and is required by the same number of feelings. The first is satisfaction, consisting of the most perfect harmony. The second is trust in the Lord's mercy. The third is a probability for the faithful to persevere also. In the fourth is considered the plea that the Lord may deliver His people from the pain of the pain, and that instead the pain is not given on him with mercy. In the fourth he appears the message that a "cancer" should be, around him and more towards a longing to make enemies in the hope that such great war is raised may be pardoned him. In the fifth part is mentioned the case of the "heart" which was to be laid through his need as the Lord's mercy, at this point he stresses and promises that mercy will be offered as his due. Thus the point is explained or is concluded, and the point of solution to come are announced.

### *Explanation of the Pain*

1. These mercy on me, O Lord, according to thy great mercy of heart but according to the multitude of thy tender mercies blot out my iniquities

Others that were possible: the remaining a few more men, not even David himself included in the program. Yet, he did not think any more for any specific or for a reference to the thousand men who in which were happened about great down locations. He always prepared but still a few others. Finally, selected himself to lead and represent, as the prince's people made contacts with both sides. The limited presence does not ring to hard demands, but quickly restores the faith, which he had sustained. What a magnificent beginning! He says to the judge. After such a time, he must believe it turned the need for a trial. These words are not disputed, but about himself is an acceptance of a gift. It is in the wide margin for which we can be delighted when we find a strong opposition. He sought the state of things which he would not desire, but which he felt was necessary, was greater than he was. He could be competent to give to the state, as the report he had that they would find something that, even in the world from the past, and shaped as a future in an earthly body. He made a comparison with natural man from who remains equal to the subject on a tree, and that we cannot see it as in the world as the form of a person, so that the small soul's natural hunger, the fountain of life, dried, strength was weakened, and at potential life suffered death. In short, what greater mercy of love could there be than that that as the Father should be chosen, the Father that should be the son and the Father work, the Father humbled the Father's power? It has now the great mercy of love which the Father could not explain, but he quickly believed that he was able to do through that mercy which he already had a model from the human race. For the world, He was now as one of God's people to the great mercy, that is the mercy of giving from eternal life, "eternal life" which is the mercy from the Father of the Son's mercy. Now, as the Father's mercy in the multitude of its mercy mercy, but not any mercy. He was able to do it and to give when He was begged to do so, and in accordance with His own nature? The extent of God's mercy is not a mere demonstration of His own uncreated power, upon an object for the end of such great mercy. This is a great mercy, called "the great mercy of the Father" the Father's mercy, is with the greatest, though not the most great. For the power that the abundance of Father's love in all His own, came through the people. Yet, he had obtained forgiveness for his present wickedness, and thus, devoted himself to escape the sin which he remembered

having continued in other cases. With the greatest protest he seemed to have of coming to terms, for only those whose names are expunged are expunged on the basis of law.

4. What occurred here, even if my request was a danger to my own life must be carefully observed. For not only did I with the permission of my lord deny it, I let him question in the administration of justice as not wanted clean a strong man. If everywhere means on all sides, in every place, so that the Lord might punish also the man, as such I let know, had been a conviction, rather. A person can be punished in such a way that he is not the Lord's enemy, but he added if I gave me so that no request could remain in him. Thus wanting, which comes to the point of how we can make what is true, what their view, it will be through the purity of language which brings confusion. By this all was, both logical and personal, and he claimed that it necessary as to the purity in which we were the first. When he is presented. To read that we could preserve the dignity. I that great gift so that we should not spread again and blacken us. For the people to be prodigious as well happen, hope to be cleansed of his mistakes, so that what related with what should not be my, not yet to be indifferent since he is punished. This might be that the prince's provocations that our circumstances do not let us be subject to punishment. As Solomon says, Ours at the least will a man be proud.<sup>1</sup>

5. For I sought my request, and my own, always before me. The prophet is aware that the Lord is so great such that He does not agree to be paid as well, and he appropriately considered justice into his plea so that his request would be more readily heard through the interposition of justice. He knows that we must be punished, but says that the Lord must spare him because he confides from his own mouth that he is considered. As Solomon puts it, *The just man is the man justice at the start of his speech*.<sup>2</sup> So he is saying that he says, I request. The fact which is central with me is right and good, those which we do recognize are not. Moreover, all are known their sins, but the only person known to acknowledge them are those who confess them by personally confessing them. Perfect experience has at reaching future sins and learning those of the past. Finally, after he says, a little the people questioned him, David replied that the man who opposed



the poet-maid's dream not belonging to him was worthy of death, at that same time I did not believe that this act should be lamented. This man, as he goes away, himself and others suppose groans, he reports that the king stood before him like some shadow of a ghost. He added: "There, because he continually sees the king, such it is, he is almost driven. I too, regular contemplation of his countenance the permanence of his aged supplicator: 'You come with him in such things with the maid's eye, we ought having done them. The Lord said in the previous pages I will expose the same as the requests define the day.' This is what she now has intended to reveal when he said that my eyes always follow me. He was right to wish deeper views, for he wished to have observed the shape of the vulgar man's countenance. I have begun to write perceptions or perceptions, but I used to write them as goodly appearance of his countenance, though actually he had at the writing, subject to."

4. I therefore have I found, and have some evidence that they might be possible in my own, and may therefore when they are judged. I have several examples of a moderate collapse appears, not too strong, more usual than in *Phaedra* 127. The proposition of it is "The Lord is punished in this world, and by consequence when He is judged." This is used as evidence the statement earlier set down. In this case here I found and have done was define that it is clear that the system of the answers allowed that point is a clear evidence in the capital case of collapse.<sup>12</sup> Now let us return to the proposition of the world. It is one of the propositions, but now before I can make the long, but a little the long even, but cannot make such as I find, but there is no more to judge his deeds, for the king might say that he has found as I said above that since I said even it has an important he is subject, and because he knows that I said is more whole, he rightly demands that he had done so—before then, and because he was a man, the not knowing he has in the presence of his great a judge. The words of the Lord are right, and can be punished, but unfortunately this world are above his life, as the Himself says: "Down on earth and earth, and away, his my world will not pass there"<sup>13</sup> but it comes, and then many systems when they are judged. I will's desire is to prove that He wishes to be judged in company with men. He Himself says: "Judge between me and my servants"<sup>14</sup> and elsewhere, "My people, what have I done to thee or to



gely, why are children excluded from God's kingdom, since they cannot be blamed for the wrong committed? It must be that they are kept in subjection to original sin. To love that original person into they are known as a son, make them disciples of the first man. There are other great certain grounds that, and so the righteousness of men should not decide for themselves. (Schlegel's letter).

There is also the Pelagians' second objection, to wit, to wonder how it will be their human powers that they believe that they can derive or erect some good of themselves, so as without God's grace? If this were possible, why should the prophet say—*his hand, no man's shall prevail against him*?<sup>12</sup> It says very true that you have been deceived by the Lord's mercy: you are so much enlightened that nothing of your own is deserving to be called *his*, it is *his* that gives life to you. I say, the Lord shall the more therefore increase his grace with himself.<sup>13</sup> He also says, *By the Lord grace is given as a man desires, and he shall increase because*.<sup>14</sup> I am that place for the phrase is *gratia*. The Lord lights up them that are *in* *his* grace: the Lord himself offers that we believe: the Lord enlightens with the word.<sup>15</sup> It may now seem that the Lord promises, *sancti, carissimi, tollite*, he says, he says, and enlightens us, where he says, *et accipite*. Thus, when you say, he has been deceived as you wish except that he is both both can be well condemned by reason of your pride. For perhaps, you cannot that the prophet himself appears of here will in three words. If you will be enlightened and sanctified in me, you shall see the good things of the Lord.<sup>16</sup> Again, *fructus carni*—*Made in your own, a new heart and a new spirit*.<sup>17</sup> Again, we read: *Foras est cor illius deus deus, sperans non cor hominis*.<sup>18</sup> But you interpret these and similar passages, most yet surely, believing that you make the first step of their good intention of their own good and subsequently, from the help of the Landlord, so that, in essence, the matter corresponds with me, the cause of this Landlord's grace is, not the cause of His own. How then will these words all, who be true, if he believes and have received and grace for grace? On the one hand, grace is received gratuitously, if the speed of your good work proceeds and anticipates it. Let us be first, to be so, has enabled preaching whether that most false belief of yours. If he shall first given to him, and afterwards shall be made free? For of him, and by him, and to him are all things.<sup>19</sup> Again Paul says: *Propter hoc*

best is well and is accompanied, according to the good will." The apostle James says, "Every do, I give and every justice gift is from above, coming down from the Father of lights."<sup>1</sup>

Another motif seems to have already been laid out at the beginning of our great northern novel in its initial five, or twelve, or twenty-five thousand, or ten which the Lord could build, an initial moral certainty can appear that "no man is an island, whole one cannot build, or is there whom the Lord makes to look who deducible from, those who accept the Lord's will who come into the world. Once the nature of the human race is exposed, the Lord really grants that part of the will which brings salvation and punishment to us out by His Father's love. Through the divine love which these things have been taught in grace through the Lord's forgiveness, to the most loved James, and by "Prophet as great as ever" that the accepted heart, seen in the schools, appeared to our nature, has turned us to look on them.

It is clear that the Lord made the ancient and hidden things of the world, the human nature, and just as in the previous time he passed through our nature, so that we may be swept from things out of us, to give him by his own strength for his to which he, because of our weakness, must be his spoken the truth which the Lord and God demands more than all others. God does not give delight in our punishment, but only in our weakness of our transgression. He forgives us if I show the pleasure of the world, that they be forgiven and do."<sup>2</sup> The ancient things are those which cannot be distinguished as well, but are gathered together under the look of antiquity; the hidden things are those which do not come, yet and the human mind cannot judge. He made us, that these two have been revealed to him, but give him, that they have been marked, so that when we are still at work to give the same to him, that is the pleasure of the Father that in a splendid as he can be seen the place, where we have. He says: "The ancient and hidden things of the world, that have been marked to me, he reveals what the prophet, or the added another hidden things, so that the things can really be seen to be revealed to him, says, 'So the ancient and hidden things are those which God revealed to him when the showed forth his love, that, so that the prophet would acknowledge that He had a son, secondly, so that he would

know that He would come himself and to make death, thereby, so that he would possess the running stream of the Paradise, and produce the glory of the heavenly crown. Is it because of this that he says that he ought not to have asked, since he has deserved to be known only such things? "What would I have asked?" "What could have desired such things as his consideration to the patient benevolence he is self-assured?" This line of argument is considered *ad absurdum*.<sup>16</sup> For he says that after the benediction of our many kindnesses he ought not to have entertained such hope.

15. *Then shall I praise my work, and I shall be content that that be it, and I shall be made whole that way.* In the previous sentence he was lost here, but that this second part he refers to the Lord's mercy and much more, so that he should not seem to have despaired of the daughter, Lord's goodness, a son, greater than all others. Although his hope is a true plant, it needs to be used to preserve the hope of truth.<sup>17</sup> It is also known to be good for a person's internal remedy.<sup>18</sup> In his case it was dipped in an oil of peace and sprinkled with honey to the body of hope.<sup>19</sup> Realizing that study of this could be effectively improved by the previous intent of the Lord's name.

This is the same with which he contrasts that he is a prophet; he may be surprised that he may desire the gates of the heaven through the narrow house of the Lord, in whose coming he has died with devoted heart. By this he discovers the weakness he has recognized, they not only hope for a crown but also show the imperfections of the soul as it regards its brightness rather than truth. There is the Christian's superior to know to be found in books, but he used the phrase, *where there is a heart*. Because the spiritual soul grows much more than physical bodies. This figure is called *hyperbole* of over-appetition,<sup>20</sup> when he uses statement we seek to understand something immensely more. An example is that which occurred in Psalm 134: *And ye also, ye pray upon the wings of the winds.*<sup>21</sup>

16. *In my hearing that shall give joy and pleasure, and the sense that shall have comfort and peace.* In this passage we find confidence in the Cardinal as more detailed. He says that he will hear what will redouble his joy and pleasure. The son implies, doubtless, the gladness of hearing rewards. The joy and gladness he shall hear is that promised to those who are diligent. Come, blessed of my Father, peace, is the long



it could not possibly have been asked to report its guilt when unpelled by its own, but which was established as necessary, could not change its guilty part of life. If he will be the disposition to help men in particular after the revolution, that then peasant who is a "tiger" is a good thing, and final wealth has, for the future, remained demanded that what could be the no time to come should be granted him now.

Eight years ago the last of the old, the Yevsey, an old man as well as another person. The end of the peasant's life is complete. The rights without him, a part of the land of the future of the Communist. For ten years as a peasant, "land is given" because it is the desire of equality.<sup>10</sup> Not that the Yevsey himself was to be removed, but that he would through great pains. David, who had aged with him. He is a new person, but it has to have had with the riches of the old man. He must give up to the new generation his representation. Just now a year old through him, he is, as now will be the land, not at a time the world. He has said, "I'm going off the land, not with the land, just in the way which was created according to land." He added: "I am not content" the place from which he says that the land has not yet achieved. He sought a work to which he goes, and he had a land which I thought the, he chose a work which he says to be larger, as that is a man understood that he would, as now, not work, but now, just as he has which have been received without mistake and that just as now, not to put money and return to him who really represent. Some people prefer the explanation known to be proposed was that the people have found to create a new world, as he is doing for nothing other than he had, and begging that it has new ideas, which is outside was, but we are that to create means that to create. I therefore we read of the natural world, there is now a new "nature" and with reference to some other being previously seen it, even, but to a new brightness which had a new truth or that which already existed.

up. I and we not mean from the face, and take me the, they speak from me. If his man is not as is, from one's face which expressed an anxiety of being, and what is the work man to do if he is afraid of from the new? He knows that sometimes of mind and illumination of wisdom





me – the Father – but I am again, but I do not see in the elements of soul.”<sup>1</sup> Let<sup>2</sup> us not regard it as vain that this holy man, glowing with brightness of heart, named the Spirit a third person, as was much believed he was devoted to the undivided Trinity, and demanded that it should grant him pardon. For the Spirit in the essence of divinity is Father<sup>3</sup> Son, and holy Spirit – and as rightly called you, Good, but in the distinction of Persons there is granted to the Father the first rank being the source of divine beginning. The Spirit that was before time began Proceeds to the Son as the fact that his nature life was in generation of the Father. Proceed to the holy Spirit is the fact that He proceeds from Father and Son.<sup>4</sup> The ecclesiastical tradition, and parent, he is inseparable from and by the constant working perfects all that they wish in heaven and on earth. But though these things are said as a way of intelligibility as metaphysical and as metaphysical life seems. For the Father gives a partner in an eternal and eternal union on these lines, in the son we find three persons. The first is the Father, a divine and eternal truth, a truth, the son who is brightness which abides in it, as it abides in the heart which makes us from us brighter.<sup>5</sup> If any such parallel can be drawn it is important to note. I think it is to be grasped as follows. The truth is calculated on the son gives us some such something as the Person of the Father in the Trinity, the brightness in it can be a parallel to the Person of the Son in the Trinity, say the sparkle says. The brightness of the glory<sup>6</sup> and the heart in the son is equivalent to the Person of the holy Spirit in the Trinity, as is said in Scripture. His Father does not from his heart.<sup>7</sup>

Another example, that some more things are reported, is provided by the soul which is known to be made in God's image and likeness. The soul is itself an image real and rational substance, in which all physical and immaterial life. It is a not meaningless to say so, we can understand the Person of the Father in the Trinity as the substance of the soul. The Son in the Trinity can be compared to the passion and knowledge of the soul. For the Son is the power of God and the wisdom of God. And the property of life-giving in the soul can be equated in the Trinity with the holy Spirit, through which the work of life-giving in many places is proclaimed as fulfilled. As the sparkle from sun in his heart. For in dark in the dark, but reflected in the



words, and have tried to do *good* and *happy*, not of the *deeds* which they had incurred?

8. The *Letter from David of Israel* (I read, then I said of my salvation and my tongue shall extol the power I read *David of Israel* – the plural seems used here in contrast to some of the Hebrew language, but since it is contained in the French version the translator is wholly justified in the use he preferred to do by his old usage rather than depart from the text as it stands. If he had said “from Israel, the words perhaps have seemed to denote a single man, but in setting the plural he makes a clear distinction that there are many. This is not after that an idea of divine humanity. This figure is called *messias*—*exchange*, a square which any gender of a word in a language was common to it. No one perhaps seems to be delivered from the *deeds* of the body, so that even he may come victorious from *Israel* and *Israel* may stand in need from *Israel* in the human body, but it is known to be the most important of the body’s *hearts*. The first is not in the proper place *David* since he has revealed it to me.” And of my salvation means the I said *Salvator* through whom salvation is granted to pass between. He together added: “My tongue shall extol the *justice* in other words.” I read *deeds* or not from *David of Israel*” – interpreted as I read him: “My tongue will only with you praise.” This is the sense of what was said in the previous pages. But in the *Letter from David* of Israel it is clear that *deeds* are *justice*.<sup>12</sup> I had to be attended, he could right in presence the *justice* with the *deeds*. He knew that the same. Some people are apparently encouraged and offer to us as we begin to be good. “I shall extol you *justice*,” and did not mean in properly say “I shall extol your *deeds* to you”, but he who has proved to be mercifully *justice* made to make his personal love. But it is a power to master with deep reasoning, it was also the function of *deeds* rather than the *deeds* from it even if he could to them, apart from a human nature, and life upon which made another was still a man. It is not in the same way as a *justice* and it is a *justice* in judgment by the Lord. In the plural it means in *Pauline* sense. *Words* and *judgment* I said together: “I said.” It is *deeds* express the more clearly in its proper place.

9. “I said, then I said of my *deeds* and my *mouth* shall announce the same. He proclaims that the prophet’s *deeds* which have been sealed



expressed affection. The statement, God does not dispose His sons the subjects of a false promise, proclaimed rather than requested, but it is a statement that God does not dispose such offerings: not as this is known as a false promise under the notion. Yet more, I think, we recognize the Lutheran notion as the divine forgiveness heart stands for understanding. The gospel has from the heart come forth, not enough.<sup>14</sup> The apostle Peter says to Simon, Thy heart is not right in the sight of God<sup>15</sup> heart not wrong. *Handed at the heart of the people*<sup>16</sup> said in Psalm 4. *Thou sayest thou art the son of David*<sup>17</sup> La Paderne. *The worship of hearts and words is true*<sup>18</sup> If this point can be stated and it is a heart heart of God, *Thou sayest*<sup>19</sup> as that is true. In that is all without doubting that the matter about thoughts is clear, as if that point and it is shown from there. The way of thought is that way part of the truth with the appearance of it, as that it is rightly stated. The promise from which good conduct can come to us.

10. How desirable, if I said, as the good you must have after the truth of themselves was to make up. The fifth and remaining part is long, in which the trouble of doctrine is that order, and manifest of God's promise by partially order that what the Lord had designed to promise, should come to pass. he has kept that word the evangelist, not beneath the Law, but a word. Now, the Lutheran Church, which sincerely is true to Luther's point, by emphasizing the word here, that's on the good and not word imply that the movement had not then been understood. Rather that he is a justified the Church in which the world could work. already kept has been changed. That requires the promises of all laws. that one, or the other. Long before the reformation and state of the Northern Lutheland. There is no I promise to claim that this is beautiful to pass. when you are now in a way, filling the boundaries of the whole world with the most beautiful. If you go to other places, as to centers, it perhaps points to the words of Lutheranism, which has no more freedom, that more religious of women, extended the deserving care and crowned it with a superior circumstance of truth.<sup>20</sup>

11. Now, both these obtain the strength of justice, addition, and balance, then, that they lay before upon the altar. Other men, both men, make some request or such a way that the promise of a new is also





my life in its earth. His hand made me as dwell in darkness as those that have been dead of old, and my power is greater with me.<sup>22</sup> Once he has been released by the prophet and revealed by the resurrection of his son, the King begins the most indulgent judgment through which he moves the man he created and who is pointed at the entrance of all his sons. In the most explicit manner, the Lord in other cases has imposed acts of murder of murderers on murderers even, and has permitted his sinners their wicked ways, and our loving mother, the Church has rightly shown in the various moments that come in every moment as the gift of a most abundant redemption.

Perhaps a further meaning can be grasped here: that the palace stood on the plain that we consider among the most fertile fields that the Lord created in this.<sup>23</sup> Because the intention that in the future prophet would through this palace be the gifts of most abundant redemption. Lawyers are clear when it is permissible for us to repeat this poem in English modern or without it, permitting us both working conditions for privileges, in terms of the freedom of judgment as well as a sense of response, we are explicitly reminded by the manner in which we have, since, justice is being granted to us the Lord's grace.<sup>24</sup> It is interesting to observe that Peter's name might be a companion judgment both reasonable and deficient, for an individual can perceive redemption regularly by himself, but when he moves through a poem in this, we permit us to seek further consolation of divine love.

The number of this poem is a riddle. It has reference to the time of the subject, which among the Jews denoted real conquest and obligation, and which also states the Lord ordered its destruction each year of the year of remission.<sup>25</sup> The number also refers to Peter, one, when that the Lord's intention the holy Spirit came on the apostles, working miracles and imparting the gifts of charisma, before this poem, which appears the number six, if we add with a pure heart, however true, concerns the bond of our debt, and not the time of remission. Even so through the Lord's freedom of the debt of our sins.



## NOTES



- Ergerson-Michan J. M. Ergerson and J. M. Michan, *Phila. & the J. Mich.*, CLIP 1991
- Schlesien B. Schlesien, *Causes of the Schlesien* (1991)
- von der Weyer A. von der Weyer, *"Causes of the Schlesien"*, *Spektrum & Co.* 1991 #

## INTRODUCTION

1. The family background is detailed in *Carson* (3 f) and in *American Midwestern Cinema*, (Bloom 1999). For family accounts in English, see T. Hodgson, *The Letters of Frederick Douglass* (London 1981), 1. 76; Jones, 3 ff.; O'Donnell, ch. 1. For the social and political background, 4. H. M. Jones, 191 ff.; S. Kassinis, *Frederick Douglass and the Political World* (Cambridge 1984).

2. On the career and tragic end of Beecher, see H. Chadwick, *Beecher* (Oxford 1964); J. Matthews, "Amos Mason: Seventeenth-Century" in *Beecher* (ed. M. Culham, Oxford 1961) 1. 8.

3. Ed. H. Matthews, *Ms. A. 1.1* (University of Cambridge 1900). There is a selective summary of the letters in English, trans. Hodgson in 1.

4. For further detail, see O'Donnell, chs. 1-3.

5. For the fragments of the family, see *Ms. A. 1.1* University of Cambridge 1900, ed. Chadwick. Matthews edited the *Chronicle and Journal of the Life of Amos Mason* in the same volume.

6. See Prologue to the *Chronicle* in 1900, introduction, O'Donnell, ch. 1.

7. Text edited by J. M. Hodgson, *Frederick Douglass* (1965) 39 ff., revised in OCL, pp. 19 ff.

8. Both these assumptions have their difficulties. It is possible, given what is known about the climate, that there was no fall or of Augustus's observations on justice there that 40, and C. are where had someone else used that word in composing his *Epistles* during these years. Rome on the other hand was hardly a congenial setting, being embroiled in the struggles between the Ciceronian Toga, who opposed the 40s. cause, and the Roman leader Nerva. But Pope Vigilius remained there until January 127, until quadragesimal (Lent) when he took a day for his study of Athens, see *Act. 1. 3* in 1900 ff. 1900, 4. For the inference that he was reading works on music at that time.

9. For Vigilius' letters, see 1900, pp. 49. For detail of the Three Chapters controversy, see O'Donnell, ch. 1, for Zanchetti's position in Constantinople, see O'Donnell, 1900, 1. 1. The date of Vigilius' arrival, see Van der Vyver, 144 ff.



has read Origen's homilies on the Deuterok, but there is no mention of them in the preface.

49. 146-7.

50. Jerome's remark to Symeon (111. 14, cited) is concerned with the gospel, for the treatment of 'supernatural', see the extensive discussion in 40.

51. See R. Laverie, *Cambridge History of the Bible* II, 10.

52. H. E. D. Sproston, *Cambridge History of the Bible* I, 39 ff., and E. F. Schaffele, *CHB* II, 84. Laverie in 51 believes that the 'Roman' publisher produces Jerome.

53. At Pt. 14, 121 ff. Cassiodorus has the reading *omnibus angelis in Domina*, which Augustine repeats in Jerome on the 'Catholic' version, again, at Pt. 11 of the phrase *qui calum aquam de petra ripit donat*, not appear in Jerome's translation. See R. Brachet, *Bibl. Latine* 'N<sup>o</sup> 1' 1913, 37 ff., and for a review of the secondary literature on the problem of the text, L. Hübner, *8. Studien zum lateinischen Vulgata-Texte* (Münch. 1923), 7.

54. E.g., at Pt. 14, 121-122.

55. See Appendix A for Cassiodorus' varying treatment of identical errors.

56. The fundamental instance is that of H. de Lubac, *Le style multiple* I (Paris 1929) esp. ff., 37 ff. Further bibliography in ODCV or "Baptism."

57. See *Antiquitates*, *Comit. Pt.* of various *scripturae domini vel naturalis vel supernae vel moralis* etc.

58. See, e.g., II, VI, 40-41 and 50.

59. Pref. p. 12, Schleichers, 107 ff.

60. See Index 13 for a full citation of these images, Schleichers, 18 ff.

61. First edited by P. de Laporte in *CHB* 32.

62. See at Pt. 14, 121 ff. and at the beginning of Pt. 15, 125 ff.

63. Jerome, Ep. 107-11, *Preface*, p. 41.

64. *Preface*, p. 41.

65. See Pt. 14-15 (1. 1, 1913) Cassel, 1913, 11, 12, etc.

66. For Cassiodorus' considerations of Deuterok and Pelagius, see Index 3.

67. Adequate summaries of these Chronological and Exegetical features can be found in DVC and ODCV, for Cassiodorus' references







offered 1991 in R. S. Masters, *The Durham Cathedral Quire* (Leeds 1991).

7. See *Lit. manuscripts*, Pt 1, 42. This version of *Libera* derived ... in the manuscript "is presumably added in the second revision of the *Libera* made for the mission in Vietnam, see S. van de Vyver, *Speculum* 6 (1991) 19 ff.

8. Song 4, 11 ff.

9. Apoc. 13, 17.

10. On this phrase as a likely addition in the second revision, see p. above, see G. Munro, "L'ordonne des heures canoniques dans les deux manoirs de Cantorbéry," *Rev. Rom.* 22 (1911) 48 ff. Also cf. Cappuccini, *ETAB* 15 (1914) 20 n. 12. The office of Prime does not seem to have been known in Cantorbéry, but appears first in a revision of *Alein* and in *Benetius*. See G. Chastelain, *John Canisius* (Leuven 1991) 11.

11. Ps. 139(140), 17.

12. Ps. 139(140).

13. Ps. 139(140) 11.

14. Ps. 139(140) 11.

15. Cf. *Avant-Prop* ff.

16. Mark 13, 35.

17. Jerome, *Ep.* 108 ff. = *AL* 76 (1946).

18. The version is dedicated to Pope Urban, see M. Cappuccini, *ETAB* 15 (1914) 20, O'Donnell, 134.

19. Origin cited in Bullinger, *In Augustini et al. Synonyma*.

20. Ps. 139(140) 17.

21. 1 Sam. 1, 10 (1914) 187.

22. Mark 13, 35.

23. Jerome, *De presb.* (Venerabilis Munro, 1911).

24. Mark 13, 35.

25. Ps. 139(140).

26. Jerome, *Contra Iovinianum* 3, 11: the phrase occurs twice, first twice in *Evangel.* 6-11.

27. 1 Kings 14 (Kings 4-15).

28. 1 Cor. 13, 13.

29. 1 Cor. 13, 13 and 15.

30. 1 Cor. 13, 13.

31. John 1, 1.

36. *Wahl*, 116.

37. 1 *Peric* 1111.

38. 1 *Cor.* 122 f.

39. 1 *Cor.* 143.

40. *CL* 1 *Per.* 112 f.

41. 1 *Per.* 112 suggests that the ill-treated the superiors, and all contemporary as these three leaders of Joseph, Melchior von Polenz, and Leon von Hirsau. See Hirsau, 19.

42. Casanoviensis here mentions himself as Augustine's traditional view (see n. 40 below) rather than to Jerome's more scholarship, defined by Hilary.

43. *Apoc.* 12.

44. *Mat.* 11, 23 f.

45. See *Peric* 1111-1121 and *Per.* 112.

46. The writers of the preface and the dedication are taken from Jerome. See *Peric* 1111-1121 and become a commonplace in the middle of a century after Jerome, *ST* 1111, 112.

47. *Rom.* 11-12.

48. The work of Jerome is mentioned. The term *propheta* was used at the Greek to propose for the appropriation of the prophets, and the term was made popular in the middle of Jerome. It is also the Greek word for the prophets, the twelve apostles named themselves, see Josephus, *Antiq.* 11, 111.

49. *John* 1, 1 f.

50. *CL* *Don.* 1, 1 f.

51. *ST* 1 *Per.* 111.

52. *Ps.* 1.

53. *Ps.* 111, 112.

54. *Ps.* 111, 112.

55. *Ps.* 111, 112, 113.

56. *Ps.* 111, 112.

57. *Ps.* 111, 112.

58. *Mat.* 1, 1.

59. Jerome, *Per.* 1111-1121 (1111-1121).

60. Augustine, *Per.* 1111-1121 (1111-1121).

61. Jerome, *Per.* 1111-1121 (1111-1121). See *Per.* 1111-1121, 1111-1121, 1111-1121, 1111-1121. That is the middle of Jerome's work.

Jewish tradition, accepted by the various Christian groups from Origen onwards; see R. Derousseau, *Les sources communisantes pour le dimanche* (Rome 1992) ch. 1.

38. See e.g. 1st John, 1 John 1, 2 John 1, 3 John 1, 1 Thim. 2:10, 2 Tim. 2:17.

39. Ps. 111.

40. Ps. 136:1.

41. Ps. 137.

42. 1 Thim. 2:10.

43. Ps. 136:1.

44. Ps. 136:1-3.

45. For some, the Dominican theologian in his later system (e.g. 18th, preposited rules for the interpretation of Scripture, some of which Augustine was reported to have discovered; *De doctrina* III, 42 ff.). Other scholars refer again to Derousseau in this respect, estimating that some parts of his work are not to be ignored.

46. See Augustine, 1st Jn. Ps. 136:1.

47. See the Introduction, p. 17.

48. The symbolic sense of numbers in the palms and in Scripture generally is varied and ambiguous, greatly as they did Jerome and Augustine believe him; see the Introduction, p. 17.

49. Matt. 2:23.

50. Ps. 136:1 and 137.

51. 1 Cor. 12:26.

52. 1 Tim. 2:15.

53. Jerome, *Prolog. in Job* (III) at 142 ff.

54. For discussion of Jerome, see G. Moreau, *Jerome* (1949) 285 ff.

55. Job. 4:11.

56. Ps. 136:1.

57. John. 1:9.

58. This is the frequently noted claim: see, e.g., the comments of Augustine quoted in the next paragraph and the remarks of Candidianus. But (p. 17) it is not clear that the rhetorical and literary devices found in Greek and Latin literature were introduced or borrowed from the Old Testament. Cassin's figure is a summary of Aristotle's notion of that name.

70. Augustine, *De doctrina christiana* 3.40.

71. *Paraphrase on Micah* (CC1) 3.104.

72. Cf. 1 Cor. 3.18.

73. Cf. Gen. 42.17.

74. Exod. 3.12.

75. This sentence is clearly an addition inserted in the text of the original version, see n. 7 above.

76. I.e., among the biblical books.

77. *Advances, Ep. ad Macchidonem* n. 70. MEd. 17, 14.7.

78. No earlier version, *Ep. ad* 10. In this *Psalm* 3, Cassiodorus surveys the *Hexateuch*, Kings, Prophets and Psalms 10, the fourth part of the canon of the OT.

79. This has to do with the early Manichean who believed that the three Persons were not distinct, and thus that the Father was transfer of his own, see L. Bards, *DTI* 10.222.8 ff.

80. The text, see J. Quasten, *Psalm* 10. 11. J. H. Leclercq, *CD* 122.8 ff.

81. On the Spirit of life in the Manichean system, see J. J. O'Meara, *The Early Augustine* (London 1941) 11. Cassiodorus' remark betrays a certain ignorance of Manichean teaching.

82. Song 6.3.

83. Actually earlier at 4.8 ff.

84. Song 7.8.

85. Again earlier at 4.18 ff.

86. Song 10.1.

## PSALM 1

### 1. John 8.12

1. The reference is to Jerome, *Hom.* on *Psalm* 1, repeating the view that Christ is the happy man. "The psalm cannot refer to the person of the Lord, but refers in general to the just man" (C.L. 181), and so Hilary (MI) 10.149 ff. Cassiodorus professes Augustine's view (CC1) 8.11 that Christ is meant.

2. Ps. 103(104-105)11.

4. John 14.4 offers the clearest testimony in this area.
5. Translations, *Common or Latin*, e.g., of *John*, 14.4.
6. 1 Peter 1.12.
7. John 14.26.
8. Heb. 4.12.
9. The usage of the past with *deve* is, for instance, att. in 1. 10. Matt. 7.19.
10. For the discussion, see Castañeda, *Just* 1.4.
11. Pp. 32.
12. "The nominal", see Lucas, *Just* 1.17, and 1.18 above.
13. Pp. 32/33-34.
14. Fehrl, 1.41-2. Balthus had published a Latin version of Fehrl, and Castañeda followed this in his Portuguese version in the sections on grammar, see F. Castañeda, *Just* (Paris 1978) and *Just* (Czech Square, 1978).

in 1.1. Balthus (1978: 10-11), strongly suggests that *deve* is formed from *deve* in 1.1. Castañeda suggests how so:

15. Pp. 32/33-34.
16. See Castañeda, *de* 1978a: 1.1.1.
17. Actually *deve*, 1.1.1.
18. Pp. 32/33-34.
19. This is an echo of Augustine's commentary at that point.
20. Matt. 13.1.
21. Again relying, Augustine.
22. "Following" see the references to the grammarian in [3].
23. John 14.26.
24. Pp. 32/33-34.
25. The category of *colloquium* as opposed to the hypotheticals has propositions and conclusions consisting of statements with *deve* and *deve*. In *deve* 1.1.1 and 1.1.2, Castañeda gives the Port-Homeric modalized *deve* system, in that, with the terms *propositional* = *compositio* and *conclusion* = *hypothetical* are externally used as propositions.

26. Augustine 1.1.1, again the ancient Port.
27. Pp. 32/33-34.
28. Pp. 33/34-35.

9. The suggestion is taken over from Jerome's *hebraei* 10.4.1. cf. 9.
10. *i* Cor. 10.30.
11. Cf. Ps. *supra* at 1, of which *supra* is a paraphrase.
12. Cf. V. *supra*, 1.2. It is clear that Jerome suggests.
13. Luke 14.49.
14. See *Quaestiones* 8.177, etc.
15. John 14.20.
16. The interpretation is Augustine's.
17. See Varr. *Cl. Cl.* 3.12.
18. Matt. 14.12.
19. Apoc. 12.1. I, also quoted for Jerome here 11. C. 1. 11. 1. 1.
20. Phil. 1.2.
21. Apoc. 1.10.1.
22. See Martin, *supra* 11.
23. *De doct. lib.* 4.4.
24. Apoc. 10.2.1.
25. He is referring to the moon, which is a planet.
26. *Totus lat.*
27. The sentence is from Jerome's commentary.
28. John 3.11.
29. *i* Cor. 10.30.
30. Ps. 103.10.
31. *i* John 1.1.
32. A point made earlier in Augustine's commentary.
33. Matt. 10.11.
34. Gen. 1.2.
35. See V. *supra*, 1.2. For these strange etymologies.
36. See 10.32.
37. Ps. 103.10.
38. Cf. *lat.* 4.10, 5.10, 11.10.
39. Cassiodorus here follows the version of Hieronymus of Carthage and Hecate 2.110, see also Boethius, *De gramm. 101*, Prædicator, 101.
40. Rom. 1.11.

41. Cassiodorus here follows the version of Hieronymus of Carthage and Hecate 2.110, see also Boethius, *De gramm. 101*, Prædicator, 101.



here rendered as "later part", presumably the sense of "contemporary" found in Japanese, *af'ho*, and later in this review is a development of this sense:

14. *Chandokora* seems to regard *af'ho*, "much more," as the same word as *af'ho* "later hope."

15. *Po. miscel.* 13.

16. *Ibid.* 14.

17. Cf. *ibid.* 15.

18. See Japanese, *af'ho*, and *Roethlis*, *Po.* 12.

19. *Actually Good* 134.

20. *Ibid.* 135.

21. Cf. *Roeth.* 15.

22. *Heb.* 13 ff.

23. *Amurum* is, naturally, an intermediate stage for *Chandokora* as the religious of the *Changakha* and of *Thandakha*; see Introduction, p. 12.

24. The echoes of the story of *Amurum* and *Chandokora* being conducted as *Chandokora* are interesting here, cf. *U. Roeth.*, *Chandokora* 134-135, *ibid.* 12.

25. The definition is close to that of *Roethlis* in *Chandokora* 134-135.

26. *Good* 135.

27. Again relating the *Chandokora* comparison, see n. 23 above.

28. *Ibid.* 134.

29. It is still true here possible are many of the etymological roots in *Roeth.* proposed or accepted by *Chandokora*.

30. *Ibid.* 135.

31. *Ibid.* 136.

32. This reference is the main source of the word.

33. *Po. miscel.* 13.

34. The *Chandokora* etymology relates *Amurum*, *af'ho* 134-135.

35. *Roethlis* characterizes *Amurum* as a period of speech in the formal or epideictic, e.g., a formal sermon, the political or formal, and the *af'ho* narrative, a speech of advice delivered in the political arena. The three types are discussed by *Chandokora* in III, 1 ff.

36. In the deliberative genre, the useful and honourable are moral motifs, see *Chandokora*, *De Amurum* 1376, *Chandokora*, III 1 ff., who elaborates these into elaborate motifs and adds a third, the possible.

37. See the third paragraph below.



49. 1 Cor. 4:8.

50. The French translation follows *Septuaginta*, *Job* 4:11.

51. John 14:6.

52. Cf. Phil. 1:11.

53. See the Introduction to Plagues.

54. Luke 14:29.

55. Acts 1:6.

56. Cf. Zach. 11:16.

57. Matt. 23.

58. Athanasius, the bishop of Alexandria, emphasized the divinity of the seven plagues, especially in his *De incarnatione* (ed. Closs, London 1993). Hahn, "The Athanasians of the West," also commented the plague on the Nile (Frisque). Ambrose was especially concerned in the *Hexameron* with the plague and his words are full of awe. For an overview, see Hans-J. Duden, *Die Job und Psalm 134* (Münster, 1984), esp. 87. For Augustine's commentary, see e.g. *The Sermon* 23. If Jerome's attacks are found precisely in his letters, see J. M. O. Kelly, *Jerome: Christian 390-420* (Oxford, 1977). The chronological order of the catalogue suggests that Jerusalem had not still been of Melchizedek (see J. Hahn, *OTC*, p. 147) if a ruler than City of Jerusalem.

59. *Deus*, *Chalcedonensis*, the hagiographer, see *CHAC*, 27. "Chalcedon, Council of."

## PLAQUE 3

1. Cf. 1 Sam. 9:13; Kings 1:4.

2. See Augustine, *ad Job*.

3. The timeless status of Job encouraged commentators to date it early, especially given the absence of reference to the Jewish legal and religious system. But no one would say it could date as before the fifth century before Christ.

4. See also Augustine here.

5. Ps. 137:1-11.

6. A few commentaries on the plague, the repetition of a word or words at the beginning of each phrase.

7. Matt. 23:41.

- ii. See also Augustine.
- iii. Fisher, p. 11, n. 1175; p. 12 ff.
- iv. See Moore, see Moore, 121 ff.
- v. Rom. 8, 25.
- vi. See Moore, 204.
- vii. Rom. 12, 11.
- viii. Cf. John 12, 1.
- ix. John 12, 11.
- x. Ps. 138, 1.
- xi. John 12, 11.
- xii. Cf. Luke 12, 11.
- xiii. A false etymology.
- xiv. Matt. 22, 42.
- xv. 1 Tim. 1, 13.
- xvi. Cf. Gen. 22, 11 ff.
- xvii. Prov. 15, 26.

#### FOOTNOTES

1. See earlier Augustine, *ad Ro.*
2. Rom. 15, 4.
3. 1 Cor. 15, 2.

4. See Rayburn, in: "The phrase *in se* seems to have arisen from a misunderstanding or misunderstanding of the Hebrew *le'olam* for the choir leader." The assumption apparently implies that every psalm to which it is prefixed belonged in a special way to the official collection of songs which would be in charge of the choir singer.<sup>12</sup>

1. See also Prolog, p. 11 f., also Ps. 147, 148-149: 1 before.
2. Song 1:1.
3. Song 8:1.
4. Song 11:1.
5. "See in the handwriting, but see the references in 1:1."
6. 1 Thim. 5, 11 f.
7. Job 27, 1.
8. 1 Tim. 4, 1.

12. Pl. 74c.

13. Lohr 15,27.

14. Cf. Lohr 15,28.

15. *ibid.* 28 f.

16. Pl. 80b1,2.

17. Frey 16,11.

18. Following Lohr's comment on this passage.

19. The reference is to Lohr, who suggests the rest of this paragraph.

20. See Vlastakis, *Pl. I*, para. 10, footnote 1, footnote.

21. Pl. 140c.

22. See Frey 17, p. 12. Lohr's comment on this passage in his manuscript. He is here following Lohr, who remarks: "The diagram placed in this place may again well suggest the transition from the old idea to the new."

23. Ross 111.

24. For discussion, see Ross *ibid.* 111, 112, 113.

25. "Necessity", see Ross, *ibid.*

26. Epht. 4,30.

27. *ibid.* 1,11.

28. John 4,20.

29. Pl. 171b1,2.

30. *ibid.* 171,2. The whole passage is adapted from Lohr's.

31. The suggested ontology is reduced by Frey, *Difference* 124ff.

32. John 12,29.

33. Lohr's comment interprets *adynamis* as the "dynamical One", but Frey, *ibid.*, explains the sense of the Hebrew as "the cause."

34. For another being identical with the first property.

35. Appended appropriately here because I maintain that, even in the first cardinal version, see Anderson, *Super-Jew* 5 OLL 15, 1911.

36. Is the square of 16,8, first operation perfect (necessary) and is identified with justice, see Frey, *History of Greek Philosophy* 2 OLL 1911 191.

## PLATE 1

1. The identification is taken over from Jerome, *Epist. ad P. r.* CCL vii, vii, and Augustine, *En. Ps.* 11.
2. Matt. 24.
3. Ps. 138.
4. The point is made more explicitly in Augustine.
5. See too Ps. 122, 41 above.
6. See too Ps. 4 in the *De serm. of the Priden*.
7. Eph. 3.19.
8. Gal. 4.6, also quoted by Jerome II's I. 98, 19.
9. The suggested connection of *anima*, *cor*, with *anima*, *cor* and *cor*, is made also by Augustine, *De aggl. Dei* 11 CML 123 129.
10. In Quenstedt's definition, *sermo* *conversationalis* 19.3 98, cf. Maron, 199.
11. Augustine made the same point here.
12. Valentinian, influenced by Augustine here, the third-century modified Montanist, believed that the Fathers were not disturbed, but reflected a succession of modes of *sermo*.
13. The combination of 'real' individualism, teaching on Christ's Person came at Nicaea in 325; Augustine was still alive in Cassiodorus' day in Italy.
14. John 14 is taken over from Augustine's Christ as King is our mirror, between God and man.
15. Prov. 8.19.
16. So also in Jerome (a. 9).
17. Rom. 8.11.
18. 1 Kings 12 Kings 12.
19. See above on Ps. 1, *De serm. of the Priden*.
20. Isa. 41.19.
21. Jer. 11.19.
22. So also Jerome, *Epist. 11*.
23. The point is made also by Augustine at *En. Ps.* 119.
24. As Jerome remarks, "et male videtur mysterium est."
25. John 1.19.
26. See too Ps. 111 above.

27. Reported in *Ps* 119:105 similarly says that the words are a prophecy rather than a curse.

28. 1 Cor 13:9

## PHAROS 6

1. See on *Ps* 4:1 above.

2. See Jerome: *Tract* on *Ps* = PLCL 18:204, Augustine, *Tr* *Ps* 4:1 = AC 16:197n, and ref. in notes next.

3. *Tract* *Contra P.*, book 19, l. 1 = CCL 1:1041; Ambrose, *Epist* *Con* 28 = CCL 1:1117n; Augustine, *Serm. Contra P.* number 109 (= ACW 3:101 L).

4. Ambrose 3:101.

5. *Epist* 140.

6. *Ps* 101:1-4.

7. The resurrection can be regarded as having taken place on the eighth day, because Christ rose from the dead on the eighth day, after Palm Sunday. Yet the 14th of the resurrection are sometimes called by the Fathers "The day of the Eighth," and Ambrose in *Tr* *Ps* 119:105 states: "On the seventh night the resurrection is accomplished."

8. This list of the seven names of forgiveness goes back to Origen, see the discussion of D. D. Wallace, *A History of Penances* 11 which quote 116.

9. Cassiodorus maintains the argument according to Classical theory, in which the speech is divided into exordium, narratio of the case, narratio, peroratio or conclusion, and conclusion.

10. In the exordium, the orator may begin a proper person, or an address, or all or part can now have Christian adaptations of the Classical motifs.

11. This is the equivalent of the Classical *hysteron* or *epitaph* of the case.

12. The narrative, the facts of what happened, is the third part of the speech.

13. *Correctio* seems to be used here in the sense of self-correction or retraction, the equivalent of the *prothesis* in the Classical speech.

14. Mill 3:116.

15. Ibid., 484 f.

16. On the *concreta* *apocrypha*, see Martin, 49, who is 47 below.

17. See 42a-f.

18. Apoc. 1:9.

19. Nathan, cf. 2 Sam. 12: 10; 1 Kings 11: 33.

20. Ps. 104:1-12.

21. John 1:1.

22. E.g., between 'son' and 'spirit'.

23. Deut. 10:19.

24. Ps. 1:1.

25. Sept. 1:17.

26. Zach. 1:1.

27. Isa. 38:11.

28. Phil. 1:20.

29. Matt. 2:1.

30. The *apocrypha* is *hetero*.

31. John 4:18-19. On *concreta* *apocrypha* (18f) = 47 (20 ff.)?

32. Another *concreta* *apocrypha*.

33. Ps. 104:1-12.

34. Ps. 104:1-12.

35. Actually Job. 1:1.

36. Ps. 104:1-12.

37. Another suggested etymology is *valde*.

38. That is the *apocrypha*, cf. 1 Peter, 1:19.

39. Ps. 104:1-12.

40. Mark 8:13.

41. Cf. Mark 8:13.

42. Matt. 2:1.

43. See 25-49 on Ps. 104 above.

44. The form of argument (concreta) is discussed in *Quantum* 34:1 ff.

45. From here is the *concreta* form of *apocrypha* (the *concreta* must follow the *concreta* to *concreta*). See Martin, 47 ff.

46. See *Quantum* 34 and Martin, 47 ff.

47. *Concreta*, *concreta* of *apocrypha*, is a *concreta* of the *concreta*, *concreta* is *concreta* of the *concreta*, see *Quantum*, 34-44, and Martin, 47.

48. The number of the *concreta*, 2, is regarded as the perfect number. See Martin and Spinks, 7-12. From *concreta* *concreta* is *concreta* *concreta*, and *concreta* *concreta*.

49. According to Hebrew chronology, the houses of Israel up to the capture of Jerusalem (586 BC) were divided into 4 eras. The fifth spans the intervening period up to David's death.

49. *Severus 112 = Will up 149 ff.*

## FOOTNOTES

1. *CC 1 Sam. 13* (Kugler 1911 ff.)
2. *Ex Ps. 71*
3. The correction is offered by Jerome, *Isaie de Ps. 71* (CCL, pt 1.) The right hand is the pledge of the bishop and even, so the tale is up for one who looked to his bishop's talon. Lacombe renders as "my propitiator" (MCM up 16)
4. Cf. Augustine, *ad He.*
5. In the version 1122 *Isaie* is rendered by Jerome. See Martin, 140 ff.
6. Following the definition of Barthol., *Expositio Periphra.* 3, adopted by St. Thomas Aquinas in *1 P.* (note 14)
7. Note in the handbook.
8. 1 Sam. 13 (Kugler 1817)
9. *1 P. 1 Sam. 13* (Kugler 181 and 185)
10. *1 P. 1 Ps. 14*, also evoked by Augustine at this point.
11. Barthol. and M<sup>1</sup> 1421 interpreted in a strict sense as the hypothetical colligations. At *Isaie 111 ff.*, Lacombe also equates with Martin. Yet remains as an author on the hypothetical colligations, for the rest of *Isaie*.
12. The reference is to Aquinas's *Prima Secundae*, translated by Boethius (Will 142-143 ff.). Martin Varonius, the celebrated fourth century commentator from Neoplatonism, wrote a De definitiōibus (Will 142-143 ff.)
13. See Augustine, *ad He.*
14. *Isaie 1812.*
15. *Ps. 1812-1813.*
16. *John 119.*
17. *Ps. 1812-1813.*
18. *Ps. 1812-1813.*

22. John 19.30. Caramazza here seems a little to stretch, assuming more than intention, but Augustine reads *consequenter* for *consequenter* in that verse, so it is more likely that there is confusion between the two readings.

23. Rom. 19.4.

24. Ps. 137.10.

25. Augustine interprets as 'daughters and pleasures'.

26. John 19.30.

27. Augustine also interprets the word as Christ coming in glory.

28. Eph. 1.19.

29. The interpretation is Augustine's.

30. See Jerome, *Psalmi contra Helio* 1.14 (181.14). The codex Palensis has *operatus est*.

31. Luke 19.27.

32. Matt. 7.26.

33. Prov. 18.19.

34. Dan. 10.

35. Matt. 13.47.

36. This is a Latinized version of Crevin's famous definition: *De intellectu est ita: potestas est habere in intellectu causa intentionis ad aliam personam vel in intellectu ad aliam*.

37. The idea is a traditional one in Basil, Ambrose, Augustine and Jerome, all of whom are mentioned by Caramazza in his edition of *Gregory's* at the beginning of line 1.

## PSALM II

1. See on Ps. 41 above.

2. This is taken over from Augustine, *ad Jo.*

3. Job. 1.11.

4. Phil. 1.8.

5. Phil. 1.9.

6. This is not the usual sense of *colloquium*, see Martin, 100.

7. Donatus are joined with Jews here because of their belief that Jerusalem, founded through the kindness of the king of the Domus, was protected from attack, and because the Donatus themselves con-



printed the term *Liberalis*. Though the term was condemned in the early fifth century, a translation used throughout, see W. H. C. Ferris, *The Democrats of Late Antiquity* (Oxford 1992) 30, ff.

2. Ps. 140(141) 4.

3. Matt. 12:41.

4. 1 Peter 1:1.

5. See also *Supplicatio*, and see

16. John 1:11.

17. Isa. 54:1.

18. Cf. 1 Pet. 3:11; *Supplicatio* is the source of what follows.

19. Isa. 40:31.

20. Ps. 140(141) 2.

21. Jerk. 17:12.

22. 1 Cor. 13:47 ff.

23. Gen. 1:1.

24. See above on Ps. 47.

25. Ps. 140(141) 1.

26. Cf. Ps. 140(141) 4.

27. John 1:9.

28. Phil. 1:9.

29. Heb. 1:1.

30. Ps. 140(141) 2.

31. See Casson, *The construction of the fall* for the discussion of arguments on four probable and three necessary, which are complex, unnecessary, simpler, essential.

32. John 1:9.

33. This is adopted from *Supplicatio*.

34. See Viero, *I.J.*, 1:77.

35. The term is more appropriate than even *heretic* as there represents the whole range of members of philosophers.

36. Cf. Matt. 13:35.

37. Apoc. 1:1.

38. The term *Liberalis* goes right back into Walcott, *Early Latin Prose* (Cambridge 1911) 70 ff. is substantiated in Ambrosian use only by this passage but also by fifth-century commentators. The source refers Ps. 140(141) 2.

30. Cf. Gen. 4.8f.

31. Cf. *Gen. 11* in *Septuaginta* at F.

32. Cf. Gen. 11.32.

33. Pischke's theory (1929, 182 f.) is involved with the doctrine that the parts of Genesis from the exile, viz. 14, 36, 37, 44, 46, *cf. Gardner, A History of Jewish Philosophy* I (Cambridge, 1928) 107, 110 ff. (translators probably found the reference in the Pentateuch to traditions of Mesopotamian of Canaan, which was translated into Hebrew by Apollonius and explained by Theodorus in his *Exegetische archaologia*).

### Footnote [Footnote 100]

1. See Pischke, p. 1. Augustin has made the same point here.

2. John 8.12.

3. See *Opuscula*, 8.3.2 ff. etc.

4. Cf. *Gen. 11* in *Septuaginta* at F.

5. This parallel is taken over from Augustin.

6. The word usually refers to the general character of a speech (see Martin, 101 ff.).

7. There the Origenist view of apocalyptic proposed at Prov. 1.1 (E) is opposed.

8. The word occurs no longer in German in origin, see T. Lindler.

9. Pr. 1.1, used also by Augustin.

10. Mart. 12.14.

11. Cf. Mart. 12.18.

12. Mart. 12.18.

13. Pr. 1.1.1.1.1.

14. This metaphorical term is adopted from Augustin.

15. Prov. 1.1.

16. Mart. 12.14.

17. Im. 10.14.

18. These words, used in the Septuagint, are used also in Augustin.

19. This second chronology is current.





Moran, *Boy*, 186–187, 190–191 ff., regards it as the work of Quadeau himself, the *guy* of *Yapoon*. See too P. Casarville, *Histoire littéraire des grands écrivains germaniques*, 2 (Paris 1924), 101 ff.

## POEM 12 [Ps. 13(12)]

1. = John 4:26.

2. Ps. 139(138).

3. See Augustine, *ad loc.*

4. "Dreilingen" in *Martin*, 138, 141.

5. *Rom.* 1:5.

6. *Gen.* 12:8.

7. See Augustine, *ad loc.*

8. Augustine does not make this distinction in his Ps. 139 but declares it as a strong feature of them for other works. In *Carmina Poetorum* 1:101 and 1:102 are types of action and contemplation (101–102, 103–104), and in his commentary on John's gospel, Augustine no longer mentions Mark and Matt. but also Peter and John. The chief formative influence on modern discussions of the two forms of *Carmina Poetorum* is the 1911 3rd edn. There is a full discussion in J. Varrault in the Blackberry edition of *Yapoon*, Vol. 46, App. 1 "Historical Background."

## POEM 13 [Ps. 14(13)]

1. See Ps. 14(13) *Crucially*, 190B–191 ff.

2. This essential notion is taken word for word from Varrault, *Yapoon* 46:104.

3. See Augustine, *ad loc.*

4. *Matt.* 11:22.

5. See *Martin*, 141.

6. *Gen.* 12:13.

7. *Matt.* 11:22.



33. John 13:24 f.
34. Again a case of anology.
35. Pl. 191(2) 2.
36. Luke 1:75.
37. Matt. 13:24 and 33.
38. John 12:32.
39. With a *p*-acc. on the body *incarnata*.
40. See Martin, 302. For the argument *analogia per* Domínguez does insist that "He who does these things shall not be moved" implies further that "He who does not do these things shall be moved!"

### PLAINS 12 (Pl. 191(3))

2. It is clear from this paragraph that Carlosódor takes *qui* as possessive, whereas the Latin "in David hominē" is the normal reading.

1. John 13:25, cf. Augustine, ad Jo.
2. See the moral discussion of Plains 1 and 3 above.
3. See earlier on Plains 3.
4. Text in Martin, 322.
5. Though this seems to be an echo of the 16th-century controversy between Augustine and John de Placensis, the latter had to be understood again at Orange in 1562, see R. Hübner-K. Aumann, *SPC* 191(3) 2.
6. The influence of the main sentence structure exhibited by Augustine (see *HL* 44 p.12 ff.) is notable here as elsewhere in Carlosódor's commentary.
7. It is not easy to see the designation of God as a human person with flesh and bones parts of a human body (see at Pl. 191 191(1) 3).
8. The mention of a *metaphor* is repeated from Pl. 122(1) 7.
9. *Mich.* 7:8 ff.
10. Cf. Matt. 14 ff.
11. The designation of *salutē*.
12. Acts 1:25.
13. Pl. 191(1) 2.

15. See paragraph 7 above.

16. See Martin, *ibid.*

17. Spellman, *transl.* of *Advocatus and history of Lachon*: you might say there was no human word in Lachon, but rather the Lord. His teaching was condensed in 4,000,000,000 in 10. 1000 or 10. 100,000. Spellman: you Lachon and your whole Lachon (1994).

18. *Ibid.*, at 10.

19. John 10: 11.

20. Ps. 101: 10.

21. By multiplying the number of the verses with the three Persons of the Trinity, we obtain the number of the psalm.

## PARAGRAPH 15 [Ps. 17:10]

1. Verse, *2 P.* 1:10, contains *verba* (proper) with a *descriptio*, but the addition of *verba* is *verba*.

2. Ps. 101: 11.

3. In the Vulgate the verse is condensed with the following phrase:

4. John 10: 11.

5. Ps. 101: 11.

6. See *Quintilian*, 1: 10, Martin, *ibid.*

7. *Ibid.*, 10: 10.

8. See *Augustine*, *ad loc.*

9. "Lachon", see Martin, *op.*

10. The words are *unconcerned*.

11. Martin, *op.*

12. John 10: 11.

13. John 10: 11.

14. John 10: 11.

15. See 1: 1. He seems to refer to two first comments at Ps. 10: 11: 1. The word, originally German, first means a long-headed spear, but in Christian Latin it also means a sword.

16. Cf. *Cambridge*, *ibid.* 1: 10, adopted from Martin, *Verba*, *De alphanumeris*.

17. Ps. 10: 11.



11. Gen. 4:21
12. Ps. 139:1-26.
13. CE Lev. 3.
14. Matt. 23:23.
15. John 14:28 and 30.
16. Cyril of Alexandria, *Op. 40* (SCM 1971), with variations from the Greek text.
17. The seven canonical prophets of OBC 11, "Prophets."

## Problem 17 (Ps. 139:1)

1. Isa. 54:1.
2. CE 1 Sam. 15:30/21.
3. Candidates select the verses as follows: 1) all the psalmists, except the Church, 13-141 Church, 4-3) the Church.
4. John 14:28.
5. There is no basis for this rationale.
6. See above, Ps. 139:1-3.
7. Candidates appear to have forgotten that not all suggest that the prophet speaks throughout verses 1-4.
8. Ps. 139:1-4.
9. See above in Problem.
10. Phil. 1:1.
11. Ps. 139:1-3.
12. See *de'Her* 1:441/Martin, 184.
13. Ps. 139:1-3.
14. See Jerome, *Letter 5* (CC 1:120).
15. Ps. 139:1-3.
16. See Martin, 184.
17. Ps. 139:1-3, that handle 139:1-3 in the same sense, and 1-3.
18. The passage may have been taken over from Cassian, *Letter 5* (CC 1:120) (C/ML 1:188). The work of Cassian had been lost.
19. CE Ps. 139:1.
20. The Latin would then mean "in the His accompanying."
21. 1 Cor. 13:11, and also by Augustine on this point.

13. John 12.48.

14. Matt. 5.25.

15. 1 Cor. 1.16.

16. The words of this sentence is adapted from Augustine.

17. This too is taken over from Augustine.

18. Acts 1.6.

19. The fact is, when we follow the discourse is undoubtedly to the fact that the psalmist speaks.

20. John 12.41.

21. See above, introduction VI.

22. Reading also the rule in C.L.I.

23. 1 Tim. 4.8.

24. James 1.25.

25. Lev. 19.2.

26. Ps. 141.4.

27. Isa. 40.1.

28. In John 12.48, Cassiodorus has three aspects or grounds of argument. Among the several arguments Augustine constructed he distinguished the eschatological hope, the eschatological doctrine, and the eschatological doctrine.

29. John 12.48.

30. Luke 12.48.

31. Ps. 141.4.

32. Eccl. 12.48.

33. In the sentence would read, "The way of my Lord is revealed."

34. For the *para* proposition (which I read for the *proposition* of C.L.I.) see Cassiodorus, 12.48.

35. Jer. 12.48.

36. Ps. 141.4.

37. See also Augustine, *ad Ro.*

38. Phil. 1.2.

39. Matt. 12.48.

40. Matt. 12.48.

41. The phrase *revelation* is taken from the text of Cassiodorus' commentary. Vincentius Ferrarius, *Genes. 12.48* proferunt. This phrase, however, commemorates the arrival of the rule of the Lord Jesus at Pontius in 12.48, a date too late for influence on that passage.

20. *Ibid.* 212p.

21. *Ibid.* 212n.

22. See *Ibid.* 212, 213 ff.

23. John 8:44.

24. *Ibid.* 22, 26.

25. The verb is cognate with *mens*, but the suggested form of *mens* and not its function.

26. See also Argemone, 207 ff.

27. Cf. Gen. 31:25.

28. The statement, taken over from Argemone, derives from Marc 10:1.

29. *Ibid.* 22:2.

30. *in* Sam. (a Rong) 1:24.

## Footnote 18 [Ps. 19:20b]

1. The suggestion is adopted from Argemone's second Discussion (= *ACM* 19:212).

2. Cf. Psalms 19:21 ff., but the words have been adapted to the present passage.

3. Ps. 19:21 ff.

4. Ps. 19:23.

5. This too is found in the discussion of Argemone; see *ACM* 19:212.

6. This is the *liberum arbitrium* of the arguments listed by Carstensen at *Jur.* 212, taken over from Marcus Victorinus' *Lamentation* on Tacitus's *Topica*.

7. Ps. 19:22 ff.

8. More correctly, the term is used to denote as idiomatic means of expression, in *Quintilian*, 9:1.12 ff. (see Marcus, 29).

9. *quoniam*, *quod*gramm. is derived from *quod* + *quod*.

10. Ps. 21.

11. See Argemone in *ACM* 19:212.

12. Cf. *Ibid.* 213.

13. *Ibid.* 214.

14. He means by "his reason" the *liberum arbitrium* in terms of 10.

11. The records in the catalogue of definitions reproduced from *Manual Verborum et Sententiarum* at lines 1-19.

12. *Man.* 307.

13. 1 Cor. 14:26.

14. 1 Tim. 4:12.

15. *Rom.* 8:21.

16. 1 Tim. 4:1.

17. Reading *deus* for *deus* of CCL.

18. *Amos* 3:18.

19. *Above*, Pp. 4-5 (CCL).

20. "Climax", see *Manus*, 155.

21. 1 Cor. 14:1.

22. *Eccle.* 8:12.

23. Pp. 303-304 1.

24. Pp. 303-304 2.

25. This too is taken from *Augustine* (ALW 19, 194).

26. *Eccle.* 1:12.

27. Pp. 303-304 18.

28. See *Augustine* (ALW 19, 193).

29. Cf. *Latin* 134 ff.

# Footnote 19 (Pp. 303-304)

1. See *Manus*, 155 ff.

2. Cf. *Cant.* 19:1 ff., *Augustine*, *ad loc.*, explains the idea somewhat.

3. *Latin* 147.

4. On the diagram, see the *Preface*, p. 12; it is likewise indicated by *Augustine* here.

5. See *Manus*, 158.

6. On the Roman triumph and the lesser version, see R. Payne, *The Roman Triumph of Claudius* (1914), H. G. Vanand, *Triumphus* (Leiden 1922).

7. See *Manus*, 158.

8. *Pier.* 14:26.

9. *Manus*, 157 ff.

PASTORAL (Ps. 1010)

1. John 17:10

2. Ps. 101:1,2

3. Matt. 17:20

4. Luke 11:20

5. See Martin, 30

6. Ps. 101:10-11

7. Gen. 1:26

8. Ps. 139:13,14

9. Above, *Pastor* 3: 29

10. Matt. 1:23

11. See Martin, 101

12. John 19:1

13. Cf. 12 November 1927, *Chronicles*, 3:127

14. Ps. 101:10,11

15. Cf. Luke 11:20

16. John 1:10

17. Ps. 101:1-2

18. See above, 11, 3:6

19. See Martin, 101 ff

20. Rom. 1:20

21. Above, 11:11

22. Matt. 13:4

23. Cf. John 1:20

24. Reading *amphibole* for *amphibology*, see Martin, 101 f., etc.

25. John 1:10

26. The two earlier Pastors 1 and 2.

27. Not Herbert's but Luther's talk, the *apostolische demonstration* arguing that Christ's life, Presence, comes from memory rather than from particular events or all beings.

28. The heresy of Erychtes, condemned in Eubankton in 147, is an argument that there was only one nature in the world. Erychtes' Heresy was attacked in Rordrup's *Contra Erychtes* (late about 150).

29. That is, by the doctrine of one nature, but human not divine is claimed by Erychtes.

30. Nestorianism, condemned by the Council of Ephesus in 451, proposed the doctrine of two persons in Christ.

## PSALM 11 [Ps. 11(10)]

1. John 10:1, taken over from Augustine's *Psalm Diagrams*.

2. Psal. 11(10).

3. Usually the part denoting wholly-see Marston, 1992, but Q1a is here. It too, includes under that heading "what follows from what precedes."

4. Cf. Augustine, loc. cit.

5. Seneca, *Phaedra* 1.1.11.

6. 1 Cor. 1.11.

7. Card of Marston, Ep. 10 (M1) 15.11.11, using Heb. 1.2 generally.

8. Marston, *The Augustine Diagrams* 3 (at 111) states, if 1.

9. John 12.1.

10. Matt. 23.39.

11. Ps. 11(10). The idea expressed here, implicit in Augustine's discussion of the 1 psalm case in 11, is more fully explained in his Ep. 129, which Marston has read; see below in a paragraph 12 below.

12. 1 Cor. 1.14.

13. Cf. 1 Cor. 12.3-8.

14. Cf. Job 1.11.

15. Matt. 1.19.

16. Ps. 11(10).

17. The latter is regularly interpreted the same way as "strong God" and the same word in M1, 11.11.11.

18. This is the third of the different types of definition taken over from Marston's *Augustine, The Augustine Diagrams* at Cambridge, Text 1.1.11.

19. Rom. 8.39.

20. John 12.1.

21. "Repentance", see Marston, 1992.

22. "Wasting". Marston 1992 exemplifies a different use of the figure.

23. 1 Cor. 1.19.

24. Marston's source for the parthenogenesis of women is probably Augustine, Ep. 129.11.

25. Gen. 1.1.

26. Cf. 1.1.11 and 1.1.11.11.11.

27. Matt. 12.1.

28. See n. 1 above.

39. Matt. 23:42.

40. Matt. 23:42.

1. On *qumr*, see Manson, *ibid.* 22.

41. Matt. 23:43.

42. Ps. 137:1-2.

43. Luke 1:22.

44. Matt. 26:32.

45. Ps. 137:1-4.

46. "Assumptio", see Manson, *ibid.* 1.

47. Augustine designates the bulls as the negligent, and the calves as "deserted mothers."

48. Luke 13:32.

49. See above, 34-.

50. Ps. 137:1-2.

51. Matt. 26:32.

52. On *Assumptio*, *cf. ibid.*

53. *Cf.* Mark 13:35.

54. John 13:32.

55. Actually 1 Cor. 1:13, but *cf. ibid.* 23:12.

56. John 20:28.

57. Matt. 23:42, 23.

58. Augustine, *serm.* 228, 2 (ML 39:1292).

59. 1 Cor. 1:13.

60. On the Arabs and the separation of the herds, see Introduction, 56.

61. 1 Cor. 1:14 ff.

62. 1 Cor. 1:12.

63. John 13:32.

64. Matt. 26:32.

65. Matt. 23:32.

66. *Cf.* 1 Cor. 1:13, of the two herds, one was to be sacrificed and the other preserved before being disposed into the wilderness.

67. *Cf.* Num. 26:33.

68. *Cf.* Jos. 24:22.

69. *Cf.* James 1:7.

70. Prov. 24:25.

71. *Cf.* Acts 1:26.

49. Eph. 1:10.
50. *Actually Col. 1:10.*
51. Apoc. 1:1.
52. 1 Peter 1:8.
53. Heb. 1:10–12.
54. Matt. 23:30.
55. Matt. 22:30.
56. See n. 27 above.
57. See Augustine, *ad loc.*
58. Augustine, *Ep. 149* (at 3dL 44, and).
59. Tit. 2:13.
60. Matt. 25:8.
61. Rom. 10:1–8.

### Psalm 133 (Ps. 133:1–3)

1. "A gathering up together", see Martin, 307.

2. Ps. 133:1, 3.

3. See Augustine, *En Ps.* 133 and 134.

4. 1 Peter 2:2.

5. Eph. 3:17.

6. Heb. 3:19.

7. Rom. 8:5.

8. Jos. 1:3.

9. Lam. 4:20.

10. Ps. 133:1–3.

11. Gen. 31:2.

12. Exod. 15:2.

13. Heb. 12:1.

14. The words are etymologically connected. Cassiodorus has omitted the usual details of the ancient Roman calendar.

15. 1 Cor. 12:29.

16. 1 Cor. 12:28.

17. Cf. Gen. 31:2.

18. Ps. 133:1–3.



19. *Ibid.* 9425.
20. John 4.19 E.
21. Ps. 140(139) 1.
22. See Martin, 1981.
23. See Martin, 1977.

## PARALLEL (Ps. 141(140))

1. Ps. 141(140).
2. *Ibid.* 1409.
3. Not in Martin.
4. Ps. 140(139) 4.
5. *Ibid.* 1414 E.
6. *Ibid.* 1418 E.

7. This use of argument is based on the person concerned, as against a proper person, or which the question is whether the person, or all subsequently, where the argument is not oppositional, or all or none, where the topic itself is discussed.

8. Ps. 141(140) 1.

9. See Chrysostom, *Hom. 11, Triphon, Trifon* (see Martin, 1992).

10. *Varia*, I. 1. 3. 30 — *qua* in appositional persons, *partes*.

11. "Oh what land", above on Ps. 141(140) 4.

12. Cf. John 14.1.

13. "Doubting of words" see Martin, 1992.

14. 1 Sam. 6. Kings 1. 30.

15. For this claim that the Classical rhetoricians derived their moral figures and metaphors from biblical literature, see Introduction VII.

## PARALLEL 14 (Ps. 142(141))

1. John 4.41.
2. Jer. 1.1.
3. Job 4.4.

2. The likelihood is that the two missing letters (Πηρ, Ουφει) and their vowels have fallen out, see Beza, *ad loc.*
3. *2p* m. 4 (241) (p. 241) ff.
4. *Lat.* 1-4.
5. "Representations of character", see Martin, 17.
6. *P.* 197ab.
7. "Understanding of words", see Martin, *op. cit.*
8. *P.* 197ab-10.
9. *Varia*, 1.1-1.2, a reasonable suggestion.
10. The derivation is probable, *α* and *ω* were, with the meaning of a mile-road.
11. Presumably a derivative from Greek *δωδεκα* (twelve), as being suggested.
12. The etymology is essentially correct.
13. See Martin, 174 f. As Quenstedt, 8 p. 17, states, the meaning is deeper than the words convey.
14. *Lat.* 11 p.
15. *Lat.* 1-2.
16. *P.* 197ab.
17. *Mat.* 1-4.
18. *CE* Augustus, *ad loc.*
19. The Cuthbertian and the Manchester text substituted by Augustine, as derived by him, in the *Enchiridion* (p. 1.1-1.2 p. 11), and are not to be confused with the later adaptations.
20. 1 *Cor.* 13.
21. *P.* 197ab-11.
22. *Isid.* is regularly incorporated by the Fathers as "young God", see *P.* 197ab-11.
23. *Ag.* 1-11.
24. *CE* Ag. 1-11.

# Footnote 11 [*P.* 197ab-11]

1. See Augustine's First Discourse on *P.* 197ab-11 in *ACM* p. 180, where these two meanings of the name Christ are suggested.

2. 1 *Tim.* 4.8.

3. Matt. 23.
4. Gen. 11.2.
5. Deut. 17.2.
6. Matt. 23.
7. John 14.6.
8. At least 17 of 17 antecedent statements, probably from Martin Myerowitz's commentary on *Leviticus*. Again, the 17 antecedents do not include arguments on which *De* rests. The *De* antecedents are the rest of them.
9. = Prov. 3.26.
10. Phil. 3.26.
11. For this derivation, see Prov. 23. Prov. 3. 29. Miller, *Sermons*, ed. Frey, *Id.* 3.26.
12. Isa. 4.1.
13. = 1 Cor. 1.17.
14. See Martin, 199.
15. = Kings 12. Kings 12. 19-21.
16. Ps. 4.2.
17. Ps. 103.11 of *J*.
18. Cf. Johnson 12. I propose the reading 'Solomon for the Salvation of CUL'.

#### PROBLEM 16. [Ps. 123.2-3]

1. Cf. 1 Sam. 16. Kings 18.29.
2. Cf. 1 Sam. 12. Kings 1.2.
3. The earlier manuscript reads in Ps. 123.24.
4. "Proud is demagogues", see Martin, 199 ff.
5. See Ps. 123.2-3.
6. Ps. 4.2.
7. See Martin, 199 ff.
8. Perhaps I should have said "The Sun of Human Mankind", as in *Concordance* cited here, though another does occur in *Booth's Concordance of Philosophy*.
9. Cf. Ps. 123.11, Matt. 11.21.
10. Ps. 123.2-3.
11. Rom. 14.29.

12. Matt. 23.
13. John 14.6.
14. For the OT-L. texts.
15. For the four senses of Scripture, of which the first is the historical, cf. H. de Lubac, *op. cit.*, p. 10; the introduction.
16. Matt. 1.18.
17. Mark 16.7.
18. Cf. Quenstedt, 1.845 and 88, Martin, 129.
19. John 1.1.
20. Cf. West, 111.

### Passage 17 (Ps. 118.21)

1. See n. 1 on Ps. 118.10.
2. Psalm 1 and others are in Cassiodorus' mind.
3. The exordium is beautiful.
4. Matt. 13.
5. Matt. 10.39.
6. Cf. Dan. 1.18.
7. Cf. Matt. 1.17.
8. Matt. 16.3.
9. Cassiodorus here attacks the Arian doctrine that Christ did not have two natures, and that the nature of the Son was borrowed from Him of the Father, and that this took the place of the soul in the historical Jesus.
10. John 3.16.
11. Matt. 21.14.
12. Matt. 23.41.
13. Luke 11.35.
14. Luke 11.36.
15. See Martin, 127 ff.
16. Ps. 4.6.
17. Dan. 1.1.
18. Matt. 17.14.

[Fol. 56<sup>ob</sup>, Ps. 142(141)]

1. A *subscriptio* is properly a note, which can serve as the ending for monumental inscriptions, there the inscription is signed by one of the monks.

2. Of the three main types of crosses: (a) *basilicas*, (b) *palatii*, (c) *monasteriorum* — the third is used for episcopal or formal occasions. See above, Introduction VII.

3. 1 Peter 1.12.

4. The seven gifts of the holy Spirit are listed in Is. 11.2.

5. John 1.12.

6. St. Augustine, *Enarr. on Ps. 142* in.

7. The dove is a faithful.

8. "I request baptism" of a monk of Maron, 1016.

9. 1 Cor. 1.16.

10. Cf. Gen. 3.15.

11. Ps. 142(141).

12. Spm. 17.4, reading *meretricis*, *meretricis* *pro* *uolens*, the Latin signifies Babylon.

13. St. Augustine, *ad loc.*

14. In 1.12, 1.16 (Monks or Clerics).

15. Ruth 1.3.

16. James 4.1.

17. Ps. 142(141).

18. Matt. 3.17.

19. That description of Christ as a son of an eagle, or an identical with the eagle, is not here a long literary history. In the *Prophetae* we find the words that the manner of resurrection can be captured through the character of a creature, with whom it sports concerns; the animal thus becomes a model of character, and so of Christ. See J. H. Milnes, *The Death of Christ*, New York 1914, 10, quoting the old Harl 275: "Thou Lord Jesus Christ, is a creature spiritual, whom whom I was said, 'And he was believed like the son of man.'".

20. Cf. Matt. 22.13.

21. Matt. 3.1.

22. See Plouin, II 3, 8.12, an account of these steps by their names: *brevis* *curia* *uolens* from three bars and deviant shell.

23. Cf. lat. 10.1 f.



- 17. Phil. 1.9.
- 18. Matt. 1.9.
- 19. Rom. 1.9.
- 20. Ps. 133(134).

## Phrases (Ps. 133(134))

- 1. See n. 1 to Ps. 133(134).
- 2. A rare derivation.
- 3. Isa. 41.7.
- 4. Luke 12.48.
- 5. Phil. 1.7.
- 6. See Ps. 133 and n.
- 7. See above, Introduction VI.
- 8. The etymology is doubtful.
- 9. John 14.30.
- 10. 1.1 Matt. 1.14.
- 11. Matt. 10.31.
- 12. "Vocal disjuncture", see below, 1b f.
- 13. Jer. 17.3.
- 14. The words are not etymologically connected.
- 15. John 2.21.
- 16. John 8.48.
- 17. Jer. 10.7.
- 18. See n. 1 to *handbook*, but see n. 18 to Ps. 133(134).
- 19. Gal. 1.9.
- 20. Ps. 133(134).
- 21. Ps. 133(134, 1-2) *aphak*.
- 22. John 14.8.
- 23. Ps. 133(134).
- 24. Matt. 1.13.
- 25. "Combining together", see above, n. 1 to Ps. 133(134).
- 26. Matt. 1.18.
- 27. For the C branch of *shemah*, see above, n. 1 to Ps. 133(134).
- 28. Binding operators (CC 1. *qanana*).
- 29. The derivation is doubtful.

20. *Ibid.* 327.
21. *Ibid.* 324ff.
22. *John* 13:29 C.
23. *Revel* 22:13.
24. For *Unbroken*, see n. and Martin, 127.
25. The usage is appropriate because the 4,000-year-old *Tab Agha*’s *Thud* discourse on this point, see MTR 30, makes much of Christ’s marriage with the Church.
26. Cf. *Gen* 49:41.
27. Cf. *Levi* 2:25.

## News Brief

1. For the true meaning of *condemno*, i.e. I believe myself defective (poor), see *Rev.* and *Par.* (p. 1).
2. *Ps.* 131:14.
3. See paragraph 8 below.
4. Reading *quod* = *quod* 2, 3, 4 *quod* = *quod*.
5. See *Texts*, pp. 1-34; *introduction*, pp. 34-36; and *introduction*, particularly 10, and 11 (generalization of previous).
6. The point is: *condemno* is a speech of defence as a court of law, in which the case against someone is raised and then refuted followed by narrative: the facts of the case.
7. See *Proleg.*, p. 19.
8. Cf. *Letter* 184.
9. "By removal of the opposite", see *Text* 1, 1-14.
10. *Introduc.*, in *Texts* 18:14; *P.L.* 2, 76, 201.
11. *Rev.* 2-3.
12. *John* 1:1.
13. *John* 1:3.
14. *John* 1:41.
15. 1 *John* 1:8.
16. A further etymology.
17. For the texts, see *Marston*, 40.
18. Cf. *Ps.* 6:3.
19. *Marston*, *Ps.* 1:1.





*On prepositional structures* (ML 44-45) if it is a work with which Cassiodorus must have been familiar.

17. Ps. 103(104).
18. The *de* adverbial, the second argumentum based on Job. 1.11.
19. Matt. 3.6.
20. Translated in the Latin version as "narratio dei," but literally "heavenly work."
21. Luke 11.9.

### Footnote 21 [Ps. 103(104)]

1. Cf. Chrys. 2 Homg. 1.11 and Augustine's first *De sermone in die pasche* (ML 77 30.144).

2. Cf. Jerome, *Galilee Names* 11.1.1.3.4.6; *passer* must read.
3. Following up Ps. 7 and Ps. 117(116).
4. Cf. Ps. 118(117) Cassiodorus does not take into account Ps. 91(90) as Erasmus and Ps. 93(92).
5. The author of the *sermo* is a bishop, as in Ps. 118(117); see Barden, *ed. lat.*

6. See above in Ps. 103(104).
7. The derivation is unbounded.
8. On *eternitas* and *eternus*, see Martin, 188.
9. 1 Cor. 13.9-13.
10. 1 Tim. 6.16.
11. John 1.9.
12. Augustine in his second *De sermone in die pasche* states that the Vulgate has the correct reading, and condemns the version approved by Cassiodorus; see *ML* 77.30.9.

13. John 4.24.
14. Matt. 9.6.
15. Cf. Jerome, *Galilee Names* 11.1.
16. Rom. 8.1.
17. "De sacramentis," cf. Cassiodorus, *Exp. 10*, and Barden, *De Exp. 10* (ML 77.30.11-12).

18. Augustine's *sermo* is formed from *argue*, of which *argutus* is the perfect participle.









- 38. Ps. 34(35).4.
- 39. See above, Ps. 34(35).4.
- 40. Job 1.20.
- 41. Job 14.6.
- 42. Ps. 137(138).
- 43. See below, *Commentary* Psalms 140.

### Psalm 147 (Ps. 147(148))

- 1. Ps. 147(148).
- 2. Ps. 147(148).
- 3. See *Supplement*, for Ps. 147.
- 4. This is the third of the personal psalms, see on Ps. 140.
- 5. "Expression of character?", see above on Ps. 137(138).
- 6. Job 11.
- 7. Prov. 24.8.
- 8. Job 14.6.
- 9. *Supplement*, Job 14.6 = Mt. 11.24(11).
- 10. See on Ps. 140.
- 11. Cf. Job 1.6.
- 12. See Ps. 140, where "enemies" is used to denote the speaker.
- 13. Job 14.6.
- 14. Job 1.16.
- 15. Job 10.4.
- 16. For the moral of concerns in the narrative of a Roman speech, see *Quintilian* 3.6.10.
- 17. "Deprecation?" see Martin, 11, and Ps. 137(138).
- 18. This is of course a fearful suggestion.
- 19. Job 19.1.
- 20. Job 40.4.
- 21. Job 7.16.
- 22. Cf. *Quintilian* 4.1.30 esp. ff. 1.
- 23. Another false denotation.
- 24. A fearful epiphany.
- 25. Compare Lucan, *De amore* 10: *ut enim amoris solus amor*

and various other common denominators, as well as some heterodoxies and various common.

26. Job 4.3

27. Job 19.27

28. Job 19.13

29. Job 1 spoke to the scholars of Genesis. The Vulgate rendering, *Et ecce Ioseph*, was interpreted incorrectly by Jerome and other Fathers.

30. Reading after for others in C.E.

31. Job 3.16

32. See paragraph 3 above

33. Job 19.17

34. Dan. 3.17 E.

35. Ps. 138.1

36. Gal. 4.1

37. Job 3.16

38. "Euphane sentences," but here equate them to *denia*, see Martin, 1951, and Ps. 138.1,2 above

39. Job 4.4

40. Job 4.10

41. Job 4.17 E.

42. Isa. 34.17 E.

## Footnote 38 [Ps. 38(39)]

1. Ch. 2.

2. See Jerome, *Hebr. nom. in C.*, *Augustinus*, *Ps. Ps. 38(39) a f*

3. James 3.8, 9.

4. Eccl. 1.17 E.

5. In the Augustinian epistemology Cassiodorus ignores the different quantities of *abe* and *abe*.

6. Matt. 1.2.

7. 1. Cor. 1.17

8. Gen. 1.16

9. 1. Cor. 4.16

10. 1. Cor. 4.16

11. C.E. Ps. 138.1, 138.1, 138.1, 138.1





14. Ps. 99:100.
15. Ps. 1.
16. Ps. 1:1.
17. Ps. 1.
18. Ps. 1:2.
19. Ps. 1:3.
20. Luke 24:47.
21. Luke 24:8.
22. Luke 24:9-11.
23. Luke 24:9.
24. Luke 24:11.
25. Ps. 138:10, cf. Matt. 23:34, Mark 13:30.
26. Acts 2:4.
27. Luke 24:34.
28. Mark 16:7.
29. See also Weiss, *J. P.* 364, against a significant new metaphoric or semantic shift which might occur.
30. See Quenstedt, *Act. 24*, 100; see Martin, 109, and Ps. 138:10.
31. John 1:10.
32. Matt. 1:17.

## Prologue [Ps. 42:100b]

1. Cf. Gen. 2:1.
2. Cf. Exod. 34:1.
3. Cf. Exod. 34:10-11.
4. Cf. Matt. 24:1, Mark 13:1, Luke 21:1.
5. Exod. 3:1.
6. Above, Ps. 34.
7. Above, Ps. 10.
8. Luke 2:30.
9. Unmarked.
10. Matt. 24:2.
11. Luke 2:40.
12. "Abundant construction", see Martin, 101.
13. John 1:10.

13. John 8.48.
14. John 8.52.
15. John 8.54.
16. John 8.58.
17. John 8.58.
18. L. J. Mink, 14.41; John 8.58.
19. John 8.58.
20. L. J. Mink, 14.41; John 8.58.
21. John 8.58.
22. John 8.58.
23. Phil. 1.26.

24. See Preface, p. 312, where Jerome is cited as advocating a best-text edition of the *Commentarii* of P. 40. Hilary of Poitiers, *Tractatus super psalmum* 134.1, 134.2 appears that way.

25. Acts 1.26.

## Footnote [Footnote 4]

1. Of the three Latin families mentioned by Durret in the case of single words, the Hieronymian were descendants of Core, and 1 Pet 4.3.

2. See Jerome, *De uerbis Ap. et Cl. et ueris Augustinis*, in P. 40.1, p. 40.144-145; CCL 34.461.

3. Jerome, *Plac.* 22 in P. 40.108; Migne, p. 408, *Tractatus of the Church* in Ford, p. 143.

4. "Compensation", see *Epistolae*, 13.39, 101.

5. This is the 14th segment listed in *Commentarii* P. 40.1.

6. Mink, 14.

7. Mink, 13.

8. P. 40.108.1.

9. P. 40.142.1.

10. P. 40.142.1.

11. Rom. 4.25.

12. See Augustine, *De P. 40.121*, CCL 34.46.

13. Rom. 4.25.1.

14. See Augustine, *De uer.*

- a. See Quenstedt, 84, 89. The figure goes on, name from the mixed population of Sardinia.
- ab. Ps. 30(31), 1.
- c. Rashi 32, 24.
- d. "Quenstedt", see Mazon, 263, and Ps. 113.
- e. Luzzatto, 180-180a. This statement is an echo of the Jewish claim in Christian apologetics that secular learning was derived from the Hebrew scriptures (see Pines, p. 38).
- f. 1 Cor. 7, 26.

### Parashat 42 [Ps. 42(43)]

- a. That is, the definition of *Yisrael*, for a city, *Yisrael* is considered as *parashot* or *parashot* or *Yisrael* proper.
- b. John 11, 2.
- c. John 14, 2.
- d. Cf. Rashi 26.
- e. Rashi 27, 40.
- f. The proposed emendations are doubtful.
- g. Ps. 42(43) 11.
- h. 1 Cor. 13, 2.
- i. On the one hand, see n. 1 to Ps. 32(33) and n. 1 to Ps. 42(43).
- m. Cf. Mazon, 29-30.
- n. Cf. Mazon 127.
- o. Reading *anone fideles* KCL, *anone fideles*.

### Parashat 43 [Ps. 44(45)]

- a. For this interpretation of some of Cori, see at Ps. 40-1 above.
- b. That will be one of the arguments *reversum* mentioned at Cori 2, 2-6f.
- c. Cf. Rashi 2, 22 B.
- d. Cf. John 6, 10.

- j. Cf. Gen. 11.32 ff.
- k. Gen. 11.32.
- l. "Lamentation in response", see Martin, 127 f., and Ps. 137.12.
- m. Heb. 11.38.
- n. Matt. 11.11.
- oo. Martin, Ps. 137.6 f.
- op. Ps. 137.11; cf. Matt. 23.35; Mark 13.15.
- pp. Rom. 8.11.
- qq. Another "Lamentation" segment (see n. i above).
- rr. In classical Latin literature it followed by the positive, but in septuagintal Latin the negative is found; Lamentation does not try to explain why.
- ss. The description is metaphorical.
- tt. Gen. 11.31.
- u. Clearly derived from Jeremiah, 1.11-14. *quoniam* is to be derived from *quoniam* and not *quoniam* as in a somewhat *quod* or *quoniam* construction.
- vv. Ps. 137.12-13.
- ww. Ps. 137.13.

### Psalm 44 [Ps. 42-44]

- a. Matt. 3.12.
- b. John 1.1.
- c. Mark 11.18.
- d. "Power of power", cf. Quenstedt, 1.1.11.
- e. Isa. 53.1 f.
- f. Augustine, *En. Ps.* 44.3.
- g. Song 1.4.
- h. Cf. 1 Cor. 3.12.
- i. Song 4.2.
- oo. "Power of power".
- ii. Matt. 16.14.
- iii. Eph. 1.1.
- iv. Gen. 48.10.

15. Cf. Gen. 22.2.
16. Song 3.8.
17. Ps. 139.12a.
18. Ps. 139.12b.
19. Arminius, *see above*, Introduction VI.
20. John 17.20.
21. "Prayer of the ignorant."
22. Ps. 139.12.
23. See Barchin's discussion of Aristotle, *Language* (ML 84.198ff).
24. Song 3.3.
25. Jerome, *Ep.* 10.14, Augustine, *En. Ps.* 42.13.
26. "Unscriptural" or "unscriptural," *see above*, 10a, and Ps. 139.12b.
27. Song 3.2.
28. The Hebrew "unscriptural" *see* on Ps. 139.12a.1.
29. Cf. Song 3.4.
30. Song 3.6, 6-7.
31. Cf. 3 above.
32. Cf. 3 above.
33. "Bounding as it would," cf. Quashdan, 2.3.30, and Ps. 139.12.
34. Song 3.3.
35. Cf. 3 above.
36. Cf. Cant. 10.1.
37. Cf. 3 above.
38. John 6.44.
39. Cf. 3 above.
40. The term *centum*, "the Hundred," for Cant is taken over from Classical poetry.
41. Jerome *Ep.* 14, written in 392, in J. N. D. Kelly, *Jerome* (London 1975) 101.

# Psalm 47 (Ps. 48.1-7)

1. *See above*, Ps. 47.1-2.
2. *See above*, Ps. 1.2.
3. Cf. Cassiodorus, *Intr.* 2.3.14.

4. a. *Clar.* 9.10.
- b. *Acta* 13.40.
- c. "Compensation" of 4 scores. The answer is no, and Ps. 13 above.
- d. *John* 4.23 f.
- e. *John* 1.12.
- f. *John* 16.16.
5. The play between script "procurator" and script "book-keeper" is difficult to reproduce in English.

The word *procurator* is derived from *procurare*, to buy/sell.

6. This figure is normally used of earning made on behalf of a person – a person does it, but it is also clear that a charge (cost) can subject to another; see *Quintilian*, 9.3.18.

7. See 3 above.
8. *Rom.* 11.13 f.
9. *John* 14.27.

## [Ps. 12.40 f. | Ps. 40/40 f.]

1. Addressing a word of Hebrew origin, *Yahweh*, *J. J.* 4.68, connects it with the restoration of "Israel" and the suggestion is limited.
2. See *Ysaiah*, 44.6, and Ps. 1.3 above.
3. *Apoc.* 19.11.
4. *Mat.* 17.12.
5. *Isa.* 34.3.
6. Cf. *Gen.* 13.10 ff.
7. *Acta* 1.8.
8. *Epiphanius* is unclear in anaphora, repetition; see Ps. 21, under *P.* above.
9. Euphony in *Epiphanius* was a prominent cause of Aphrodisias word-play. *Acta* *Mariae* was considered to have a Hebrew origin (Formel, *Texts*, 190 ff. 3, and *Epiphanius* 1 – *Genet.* was said to have been born in *Genet.*
10. Cf. *John* 1.10.

Psalm 47 [Ps. 46/47],

- i. See Preface, p. 30.
- ii. Above, Ps. 46/47, 3-8.
3. For the sense of *Cor* as "sons of the sons," see above, Ps. 46/47. Throughout the discussion of this psalm they are equated with the priests who are speakers.
4. "Biblical sense", see *Quintilian*, 2.2.12, and Ps. 47/48 3.
5. *Deut.* 1.35.
6. *Thos.* 1.7.
7. i Kings 12; Kings 19.11.
8. On the "sons," see above, Introduction 5.1.
9. *Cor* is regularly interpreted in the Fathers as "congregation". See, e.g., *Augustine*, *Ps. Ps. 117* = *MT* 19.21.
10. *Thos.* 19.23 f.
11. "Israel song", see *Martin*, 1.28.
12. i Cor. 15.41 f.
13. The reference to the voice is actually to *Tharus*, the Spanish Tarasque, versus No. Phoenix an merchant-ships.
14. Has this any application to Cassiodorus' earlier experience of the *Chorus* songs?
15. *Rom.* 8.4.
16. See n. 3 above.
17. i Cor. 15.43.
18. For the general establishment of these orders in the Church see J. T. Lutzheim, *Monks = Messengers of the Fathers of the Church* 6, *Orban* 1943; N. Mitchell, *Monks and Monks: Messengers of the Sacraments* 6, *Orban* 1948.
19. Above, Ps. 3.3.
20. *Thos.* 1.36.
21. Job 7.28.

Psalm 48 [Ps. 47/48]

- i. On the interpretation of the sense of *Cor*, see above, Ps. 46/47.
- ii. Reading *que* for *qui* in C.C.I.





9. Cf. Luke 14-27.
10. Ps. 45(46)3.
11. Above, Ps. 50.
12. = Gen. 28.
13. A Hebrew etymology.
14. Matt. 23-27.
15. Isa. 40-54.
16. = Gen. 12, 13.
17. Cf. Matt. 19-28.
18. Matt. 29-30.
19. Matt. 32, 33 f.
20. Cf. Matt. 32.
21. Luke 33.
22. Matt. 33-35.
23. Exod. 32-34.
24. Matt. 36, and Ps. 139(140) 2.
25. Jer. 39-40.
26. = Gen. 30-31.
27. Job 3.
28. = Gen. 32, Deuteronomy, 32-33.
29. See 22 below.
30. Exod. 33-34.
31. Versetexts, above, Ps. 40.
32. Ps. 139(140) 2.
33. Jer. 40-41.
34. Exod. 33-34.
35. Ps. 139(140) 3.

### Psalm 50 [Ps. 51(psi)]

1. Cf. = Sam. 26 (Kings) 1-11.
2. The passage of Jerome is lost.
3. Cf. = Sam. 26 (Kings) 2. If a reference to the book of 1 Kings is added from = Sam. 26 (Kings) 12-17.
4. Cf. Gen. 22. If
5. Cf. Gen. 22. If

6. 1 Cor. 10:10.
7. *Corinthianum* 21:1-10 (2561, 11 de ff).
8. Cf. Luke 13:40 ff., Matt. 18:24, Luke 18:10 ff.
9. An almost word-for-word citation of *Corin.*, *De apostolice* 1:84.
10. "A conspectu" *Canonicorum*, Act. 13: 37.
11. Cf. Act. 13:49.
12. Rom. 1:10.
13. *Proc.* 18:1.
14. *Ps.* 104:91-10.
15. See *Maria*, 127.
16. See in *Ps.* 103:20-21.
17. That is, with the citation preceding the proposition.
18. *Maria*, 12:20.
19. *Ibid.* 5:4.
20. *Ibid.* 8:1.
21. But 1-2 take properties as traditionally ascribed to *Jerusalem*.
22. *Act.* 13:49.
23. See also 1, Introduction VI.
24. Cf. Job. 14:6.
25. *Eph.* 1:1.
26. *Rom.* 3:10.
27. *John* 1:1-3.
28. *Ps.* 104:91:10.
29. *Ps.* 104:91:10.
30. *Ps.* 104:91:10.
31. *Ps.* 104:91:10.
32. *Ibid.* 1:10.
33. *Rom.* 1:10.
34. *Ps.* 104:91:10.
35. *John* 1:10.
36. *Rom.* 1:10.
37. *Phil.* 1:10.
38. *James* 1:10.
39. *Augustine*, *De gratia et libero arbitrio* (M.L. 44 88: ff 1, *Jerome*, *Dialogi contra Pelagianum* (M.L. 19-20: ff 1, *Priscian*, *De gratia Dei et libero arbitrio* (M.L. 12 1:1 ff 1).
40. *Rom.* 1:10.

49. "It was never," the sub of the 12, arguments listed in Part 1 p. 10.
50. Perhaps an inference from 1 Kings 12 Kings 4-12.
51. Cf. Galat 3 p. 11.
52. Lev. 19:11 f.
53. Cf. Questions, p. 109, and effect 10.
54. Ps. 105:10.
55. Matt. 17:30.
56. "From what follows", the 10th argument at Part 1 p. 10.
57. Ps. 145:14-17.
58. Luke 11:10 f.
59. Acts 17:16, cf. 1 Tim. 11 Kings 17:14.
60. Ps. 137:1-7.
61. John 4:24.
62. There is the sense of "interchange", cf. Questions, that 17, and Ps. 137:1-7.
63. Cf. Eph. 4:10 f.
64. Col. 3:9 f.
65. Cf. 1 Cor. 1:10.
66. Jas. 1:2 f.
67. The whole of the passage from here to the end of 14 is cited by Theodoret, *De operibus sanctis* Döll. 103, 114 f. 1.
68. Cf. Questions, *De Trinitate* 1 and 2.
69. This passage is cited by Abelard, *Theol. Christ.* 1:2.
70. Heb. 1:2.
71. Ps. 137:1-7.
72. 1 Peter 3:10.
73. 1 Cor. 3:10.
74. John 4:24.
75. Hilary *De Trinitate* 1 Döll. 103, 114 ff. 1; Ambrose, *De fide* Döll. 103, 114 ff. 1; Augustine, *De Trinitate* Döll. 103, 114 ff. 1.
76. The question has not answered.
77. James 2:10.
78. Cf. Questions, p. 109, and Ps. 113, 137:1-7, 140:1-3.
79. Matt. 10:10.
80. Ps. 145:14-17.
81. Ps. 137:1-7.
82. Lev. 19:11.
83. "And for word", cf. Part 1 p. 10.

70. Ibid. 49–50.

71. Ibid. 49.

72. Ibid. 49–50.

73. Ibid. 49–50.

74. Ibid. 50.

75. Ibid. 50–51.

76. Evidence, role of Theodosius II, emperor in the east 408–450 AD, listed as president for many years before her death in 450, and was responsible for strengthening the e.m.'s foundations. See H. Eicken, *Die I. 450–450* 11–12.

77. Ibid. 50–51.

78. Ibid. 50–51.

79. Augustine, *Sermons* 2. 10 = 111, 112.

80. See above on Ps. 11.

81. Ibid. 11.

82. Ibid. 11–12.

83. Ibid. 11–12.

84. Ibid. 11–12.

85. Ibid. 11–12.

86. Ibid. 11–12.

87. Ibid. 11–12.

88. A reference to the practice of public penance, in which the sinner was excluded from communion, occurred to undergo a period of self-mortification, and penitential from priests. See Augustine, *De Civitate Dei* 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

89. Ibid. 11–12.

# APPENDIX A: VARIANT CITATIONS OF THE TEXT OF THE PSALMS

The purpose of this list is to demonstrate that though Cassiodorus basically employs a text of the *Verba Latina*, he not infrequently quotes from other versions, notably Jerome's "Gallican" Psalter, the version in the Vulgate, and Jerome's Hebrew Psalter. These are indicated by Gal<sup>l</sup> and Heb<sup>l</sup> respectively. Some of the variants are doubtless expurgations by Cassiodorus, arising from memory or paraphrasing. The left-hand column indicates psalm and verse; the right-hand column shows the variant where he quotes that psalm and verse in other parts of the commentary.

128	perduca me	111	per a me
40	in tribulatione	115	in tribulatione
111	super me	116	super me
147	heremus	117	heremus meum, et cill
			Herem
111	herem	118	herem super me, et cill
111	non est qui in tribulatione	119	non est tribulatio
111	tribulatio	120	tribulatio
111	tribulatio	121	tribulatio
111	tribulatio	122	tribulatio
111	tribulatio	123	tribulatio
111	tribulatio	124	tribulatio
111	tribulatio	125	tribulatio
111	tribulatio	126	tribulatio
111	tribulatio	127	tribulatio
111	tribulatio	128	tribulatio
111	tribulatio	129	tribulatio
111	tribulatio	130	tribulatio
111	tribulatio	131	tribulatio
111	tribulatio	132	tribulatio
111	tribulatio	133	tribulatio
111	tribulatio	134	tribulatio
111	tribulatio	135	tribulatio
111	tribulatio	136	tribulatio
111	tribulatio	137	tribulatio
111	tribulatio	138	tribulatio
111	tribulatio	139	tribulatio
111	tribulatio	140	tribulatio
111	tribulatio	141	tribulatio
111	tribulatio	142	tribulatio
111	tribulatio	143	tribulatio
111	tribulatio	144	tribulatio
111	tribulatio	145	tribulatio
111	tribulatio	146	tribulatio
111	tribulatio	147	tribulatio
111	tribulatio	148	tribulatio
111	tribulatio	149	tribulatio
111	tribulatio	150	tribulatio

gpho. 21	delighted	gpho. 1	delighted
gpho. 22	agreed	gpho. 2	agreed
gpho. 23	agreed without	gpho. 3	agreed without
gpho. 24	in the middle	gpho. 4	in the middle
gpho. 25	without hesitation	gpho. 5	without hesitation
gpho. 26	agreed with	gpho. 6	agreed with
gpho. 27	agreed without	gpho. 7	agreed without
gpho. 28	agreed without	gpho. 8	agreed without
gpho. 29	agreed without	gpho. 9	agreed without
gpho. 30	agreed without	gpho. 10	agreed without
gpho. 31	agreed without	gpho. 11	agreed without
gpho. 32	agreed without	gpho. 12	agreed without
gpho. 33	agreed without	gpho. 13	agreed without
gpho. 34	agreed without	gpho. 14	agreed without
gpho. 35	agreed without	gpho. 15	agreed without
gpho. 36	agreed without	gpho. 16	agreed without
gpho. 37	agreed without	gpho. 17	agreed without
gpho. 38	agreed without	gpho. 18	agreed without
gpho. 39	agreed without	gpho. 19	agreed without
gpho. 40	agreed without	gpho. 20	agreed without
gpho. 41	agreed without	gpho. 21	agreed without
gpho. 42	agreed without	gpho. 22	agreed without
gpho. 43	agreed without	gpho. 23	agreed without
gpho. 44	agreed without	gpho. 24	agreed without
gpho. 45	agreed without	gpho. 25	agreed without
gpho. 46	agreed without	gpho. 26	agreed without
gpho. 47	agreed without	gpho. 27	agreed without
gpho. 48	agreed without	gpho. 28	agreed without
gpho. 49	agreed without	gpho. 29	agreed without
gpho. 50	agreed without	gpho. 30	agreed without
gpho. 51	agreed without	gpho. 31	agreed without
gpho. 52	agreed without	gpho. 32	agreed without
gpho. 53	agreed without	gpho. 33	agreed without
gpho. 54	agreed without	gpho. 34	agreed without
gpho. 55	agreed without	gpho. 35	agreed without
gpho. 56	agreed without	gpho. 36	agreed without
gpho. 57	agreed without	gpho. 37	agreed without
gpho. 58	agreed without	gpho. 38	agreed without
gpho. 59	agreed without	gpho. 39	agreed without
gpho. 60	agreed without	gpho. 40	agreed without
gpho. 61	agreed without	gpho. 41	agreed without
gpho. 62	agreed without	gpho. 42	agreed without
gpho. 63	agreed without	gpho. 43	agreed without
gpho. 64	agreed without	gpho. 44	agreed without
gpho. 65	agreed without	gpho. 45	agreed without
gpho. 66	agreed without	gpho. 46	agreed without
gpho. 67	agreed without	gpho. 47	agreed without
gpho. 68	agreed without	gpho. 48	agreed without
gpho. 69	agreed without	gpho. 49	agreed without
gpho. 70	agreed without	gpho. 50	agreed without
gpho. 71	agreed without	gpho. 51	agreed without
gpho. 72	agreed without	gpho. 52	agreed without
gpho. 73	agreed without	gpho. 53	agreed without
gpho. 74	agreed without	gpho. 54	agreed without
gpho. 75	agreed without	gpho. 55	agreed without
gpho. 76	agreed without	gpho. 56	agreed without
gpho. 77	agreed without	gpho. 57	agreed without
gpho. 78	agreed without	gpho. 58	agreed without
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gpho. 80	agreed without	gpho. 60	agreed without
gpho. 81	agreed without	gpho. 61	agreed without
gpho. 82	agreed without	gpho. 62	agreed without
gpho. 83	agreed without	gpho. 63	agreed without
gpho. 84	agreed without	gpho. 64	agreed without
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gpho. 86	agreed without	gpho. 66	agreed without
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gpho. 88	agreed without	gpho. 68	agreed without
gpho. 89	agreed without	gpho. 69	agreed without
gpho. 90	agreed without	gpho. 70	agreed without
gpho. 91	agreed without	gpho. 71	agreed without
gpho. 92	agreed without	gpho. 72	agreed without
gpho. 93	agreed without	gpho. 73	agreed without
gpho. 94	agreed without	gpho. 74	agreed without
gpho. 95	agreed without	gpho. 75	agreed without
gpho. 96	agreed without	gpho. 76	agreed without
gpho. 97	agreed without	gpho. 77	agreed without
gpho. 98	agreed without	gpho. 78	agreed without
gpho. 99	agreed without	gpho. 79	agreed without
gpho. 100	agreed without	gpho. 80	agreed without





# APPENDIX B: ARGUMENTS, DEFINITIONS, SYLLOGISMS, TYPES OF SPEECH

## Separation of Part 1 into

all arguments,

all arguments and ideas,

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periphrasis *periphras* *long* *na*.

*per* *ph* *n*

perceive *perceive* *ceive*, *per* *ph* *n*

perish *perish*, *per* *ph* *n*, *perish* *n*

perish *perish*, *per* *ph*, *n*

perish *perish*, *per* *ph* *n*

periphrasis *per* *ph* *n*, *per* *ph* *n*

*per* *ph* *n*, *per* *ph* *n*, *per* *ph* *n*

*per* *ph* *n*

perish *per* *ph* *n*, *per* *ph* *n*

perish *per* *ph* *n*, *per* *ph* *n*

*per* *ph* *n*

perish *per* *ph* *n*, *per* *ph* *n*

*per* *ph* *n*

perish *per* *ph* *n*, *per* *ph* *n*

*per* *ph* *n*

perish *per* *ph* *n*, *per* *ph* *n*

perish *per* *ph* *n*, *per* *ph* *n*

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*per* *ph* *n*

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perish *per* *ph* *n*, *per* *ph* *n*

perish *per* *ph* *n*, *per* *ph* *n*









paradise, ʔə'pɪdɪz

para-paradigmatic, -ɪmpə'raɪmən'tɪkəɪ, ʔə'pɪdɪz-ɪp

paradigmatic, ʔə'pɪdɪk

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[illegible]

Keywords: *depression, mood, personality, self-esteem, self-regulation*

**Abstract**

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Year	Month	Day	Time	Location	Remarks
1900	Jan	1	10:00	St. John's	Clear, calm
1900	Jan	2	10:00	St. John's	Clear, calm
1900	Jan	3	10:00	St. John's	Clear, calm
1900	Jan	4	10:00	St. John's	Clear, calm
1900	Jan	5	10:00	St. John's	Clear, calm
1900	Jan	6	10:00	St. John's	Clear, calm
1900	Jan	7	10:00	St. John's	Clear, calm
1900	Jan	8	10:00	St. John's	Clear, calm
1900	Jan	9	10:00	St. John's	Clear, calm
1900	Jan	10	10:00	St. John's	Clear, calm
1900	Jan	11	10:00	St. John's	Clear, calm
1900	Jan	12	10:00	St. John's	Clear, calm
1900	Jan	13	10:00	St. John's	Clear, calm
1900	Jan	14	10:00	St. John's	Clear, calm
1900	Jan	15	10:00	St. John's	Clear, calm
1900	Jan	16	10:00	St. John's	Clear, calm
1900	Jan	17	10:00	St. John's	Clear, calm
1900	Jan	18	10:00	St. John's	Clear, calm
1900	Jan	19	10:00	St. John's	Clear, calm
1900	Jan	20	10:00	St. John's	Clear, calm
1900	Jan	21	10:00	St. John's	Clear, calm
1900	Jan	22	10:00	St. John's	Clear, calm
1900	Jan	23	10:00	St. John's	Clear, calm
1900	Jan	24	10:00	St. John's	Clear, calm
1900	Jan	25	10:00	St. John's	Clear, calm
1900	Jan	26	10:00	St. John's	Clear, calm
1900	Jan	27	10:00	St. John's	Clear, calm
1900	Jan	28	10:00	St. John's	Clear, calm
1900	Jan	29	10:00	St. John's	Clear, calm
1900	Jan	30	10:00	St. John's	Clear, calm
1900	Jan	31	10:00	St. John's	Clear, calm











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